# The Churchman.

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For the Churchman.

## THE FUNERAL BELL.*

*Sure, 'tis a serious thing to die.*—Blair.

Hark! mournful notes of the Funeral Bell
Are in cadences measur'd now sounding;
And floating aloft o'er hill, wood, and dell,
Are to mortals a story expounding.
Toll! Toll!

List! list to th' voice of that counselling Bell—
For prophetic its lessons of warning—
And learn to prepare while marking its swell,
For the fate which on *ye* too is dawning.
Toll! Toll!

Companion of Death! O solemn-tongued Bell!
Thou would'st teach us of life and its ending;
Of th' frailty of man thy echoings tell,
And thy tale's of the doom o'er *us* pending.
Toll! Toll!

Thy precepts are just, dread chastening Bell,
And productive of gladness and sorrow;
Thy pealings prompt thoughts of Heaven and Hell,
As they furnish a key to the morrow.
Toll! Toll!

Thou seldom art still, hoarse sentinel Bell,
And of wisdom thy teachings are endless;
Emotions of grief thy aim is to quell,
For thou speak'st of a "Friend of the friendless."
Toll! Toll!

Thou art, amid tears, a comforting Bell,
Giving mourners assurance, whilst weeping,
That soon they may rest in the welcome cell,
Where those they have cherished are sleeping.
Toll! Toll!

And ever, thou art a summoning Bell—
But thy waverings how often discarded!
"*Life is but a shade!*" O! rarely this knell
By the creatures of Earth is regarded!
Toll! Toll!

As the Christian is borne to his final rest,
By the friends his departure bewailing,
Through thee we behold the Home of the Blest,
Where his measnre of bliss is unfailing.
Toll! Toll!

Thy voice too is heard where the sceptic's death
Sheds a gloom o'er a circle of living;
When he who denies has sped his last breath,
And whose spirit seeks God unforgiving!
Toll! Toll!

The exit of those yet tender in years
Thou hast heralded softly, with feeling;
And methinks thy tone (dispelling tears)
Wrought a smile—resignation revealing.
Toll! Toll!

His body impair'd—his mind waning fast—
The last day of the time-stricken closes:
Thy deepening chimes then tell of the past,
That the Sire, waiting judgment, reposes.
Toll! Toll!

The young and the old, the grave and the gay,
The fond babe and its parent, the lover,
The vicious, the pure—all, all pass away,
And above them thy requiem-notes hover.
Toll! Toll!

When ling'ring in pain, when joyous with health,
Let us ever press onward to Heaven;
In poverty's grasp, 'mid the comforts of wealth,
The slight tendon of life may be riven
Below!

Father of mercies! Omnipotent God!
Forgive us! we humbly entreat Thee!
Assist us to bear Thy chastening rod,
And accept us when summon'd to meet Thee
Above!

W. A. J.

*Glen Cove, Feast of St. Bartholomew*, 1847.

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* These lines are now *republished* with divers corrections. They first appeared in 1843.

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For the Churchman.

## THE PAST AND THE PRESENT.

NUMBER SIX.

*Mr. Editor,*—I had designed to conclude my series of articles with the last number. But there is one topic more, around which several thoughts, so germane to the general subject, cluster, that I will take my pen again and complete what I have to say.

The subject is, in a measure political, and yet no further so than comes within the proper sphere of religion and theology.

It is declared as a fundamental principle in our political institutions, that "all men are born free and equal," and "that all power originally inheres in, and is derived from, the people."

Now there is a sense, and we would fain hope that it is the one intended by the framers of these instruments, in which these declarations are true. But there are other senses, and perhaps I ought to say the most obvious sense is such, in which they are most plainly contradictory to revealed religion, and atheistic in their character and tendency.

I do not wish to appear as a monarchist, or as at all unfriendly to our political institutions. When in the course of Providence these colonies became free and independent of the mother country, the erection of some government became necessary, and the introduction of monarchy and the aristocratic institutions of the old world would have been a piece of the most absurd folly. Whether, however, it might not have been better for us if they had given to the government a form of greater consolidation and less frequent electioneering excitements, &c., &c., is a question for politicians, which therefore I leave to them.

But practically it is not true that all men are born free and equal; they are not equal in either bodily or mental constitution and endowment; they are not equal in the advantages of their birth and education; not equal in the sphere in which Providence designed they should move; and by the toleration of slavery in our country, we give the lie to the assertion that all men are born free.

No: a fundamental fact in Christianity, without which it can be neither understood, appreciated, nor applied, is, that there are divers sorts and conditions of men in the world, by the plan and allotment of God. Children are under obedience to parents, servants to masters, wives to their husbands, citizens to their rulers, and people to their ministers in the things pertaining to God. Some are poor and some are rich, some ignorant and some learned, some are healthy and some are sick, some are timid and retiring and some are bold and confident; there is every variety of character and condition, and a situation in society adapted to each individual.

If, however, this political principle of human equality has been asserted merely for the purpose of abolishing hereditary estates and titles, and to secure to each man his one vote in all elections, and to open to all the path to fame and eminence, nay even to the very pinacle of office, wealth, and influence, we object not to it. With this I certainly have no quarrel. A great deal can be said in its favor. But what glowing absurdities are deduced from it! What unquiet does it give to the restless heart of man! The poor boy or girl looks upon it as a glorious truth, hears and reads the expressions and expositions given of it in Fourth-of-July orations and stump-speech declamations, and their hearts burn within them. A glorious land of liberty this! All are free and equal—the rich and the poor.

But the spell is soon broken. They seek the society and employment of the rich. They soon find that there is not a precise equality between them. The rich depend upon their own wealth and the poverty of the poor to give them a superiority which in theory they deny to exist—hire them by day or other wages—expect them to be *servants*, and discharge all their obligations by a bank note.

Now there are many servants that are satisfied with this. Perhaps all ought to be. But many experience the bitterest disappointment, in not being received to that equality which they had understood to be their inalienable right, free of the improvement which they had expected from the association with the rich and refined, and become embittered in their feelings with jealousy and envy. They grow insolent; demagogues appeal to their disappointed ambition, repeat this fundamental principle of our political creed to them, and goad them on well nigh to desperation. Is it not true that the most sagacious fear more evil to our institutions from this one cause—the jealousy of the poor against the rich—than from all others put together?

Now Mr. Editor, disguise the fact as we will, there is a difference between the lot of one who is born of poor, ignorant, unrefined parents, and one who is born in the midst of all that can contribute to the improvement of his manners, to the development of his intellect, and the acquisition of knowledge. There is a vast difference between the two; and whatever we may say of it in politics, in religion it is true that God has made that difference; and they, both rich and poor should so regard it; the poor to reconcile him to his lot, and to keep him from rebellious murmurings, and the rich to remind him that it is God who has given him his parentage amidst those peculiar advantages, and will require at his hands an account of them at the last. Religion cannot be applied as it ought to be to either of those persons, except by recognising the fact, that by the allotment of their birth and parentage they are not equal.

Again, look at the varied traits and conformations of human character. These are inequalities. Not all are fitted to teach or to govern. Some are destined for quite other spheres of usefulness; and however they might like the income, the pomps and splendors of exalted stations, they are not fitted for their excitements, their duties, and their responsibilities. God has made him unequal—or if we prefer to say so—different from his neighbor, and receiving this difference as the allotment of God, he should be content therewith, knowing that the Judge of all the earth will do right at last.

Nor is the other fundamental principle of modern politics less liable to misconstruction and abuse: "all power inheres in, and is derived from, the people." I speak not now, of course, of ecclesiastical power, though the maxim is often extended to that subject. But in politics it is not true in its most obvious sense. It was designed undoubtedly to convey or support the idea, that the people had a right to choose their governors, and to limit by legal and constitutional restraints their authority. In this sense I of course will not question the truth of the maxim.

But do the people give the authority to our governors, to our laws, and to our courts of justice? Is it by any human authority that they can issue their process against me, call me before them, decide whether I am guilty of the charges laid before me, dispose of my property, my liberty, nay my life, as they may decide? Surely not. No man or body of men have, as men, this power over me, or can confer it on others. "*The people*" as well as the king *can* do wrong. "*The people*" can commit a murder as well as an individual, and if our governors and courts of criminal jurisdiction have no authority but what "the people" have given them, *I* do not see how you can make anything less of any case of capital punishment in our land. The fact that my neighbor is guilty of death, gives me no right to take his life: and if it gives me no such right, I see not how it can give to any number of persons like myself such a right.

No "the powers that be are ordained of God," and "there is no power but of God;" and therefore it is that I am bound to obey and submit myself—therefore it is that our judges and governors have authority over me, even to take away my property, my liberty, my life even, and yet be guiltless themselves.

In this country God has left us to elect our rulers, to say in short on whom he shall confer the authority of governing and judging this people. And if the political maxim just referred to means no more than this, I see not how its truth can be called in question.

But alas! how awfully misunderstood and abused is that principle, if this be its true meaning! Obedience to civil governments is hardly regarded as a duty, least of all as a part of religion. This has led to great evils already, and will lead to far greater ones still. It teaches people that they have nothing to fear from a rebellion, but those evils which will attend their failure, if they should fail in this world. It is a mere human affair, unconnected with the eternal judgments of God, producing no result beyond the temporal punishments and disabilities which man can inflict upon a subjugated foe.

Thus you extend at one stroke atheism—practical atheism of the worst kind—over the whole extent of our political relations and obligations. God is not in them all. His authority is no where recognized. His commands are not considered as applicable, and men are left to do as they please, fearing the penalties of the strong arm of the law as something which it is most prudent to avoid, not considering that the power which inflicts them is of God.

These two maxims combined have carried an incalculable amount of irreligion and atheism into every rank and class of persons in the community. The adoption of them *in the sense now animadverted upon*, is one more of those strokes of policy, by which the great adversary is straining to obliterate the thought of God and religious obligation from the thoughts of man. "All are born free and equal;" therefore God had nothing to do with assigning their inequality of earthly lot which we see everywhere around us. It is the result of the injustice and selfishness of man, and therefore the first thing is to do away this outrage upon the most sacred and inalienable of human rights. Hence abolition societies, Fourierite establishments, and the great mass of political demagoguism and excitements of the day. "All power is derived from the people," and the sacredness of law and order is destroyed; revolution and rebellion even may be resorted to, when there is a fair prospect of success, and all idea of obedience and authority is rendered impossible.

Now this is sad, very sad! All are striving to be greatest or richest; or if they cannot succeed in being greatest or richest, then they will be as great and as rich as possible, and if they fail will show their independence by being insolent, abusive, profane, intemperate, and profligate. "It's a free country, all are born free and equal; those in authority have no power but what *we* 'the people' have given them. Who has any right to say—we shan't do as we please, break the Sabbath, use what language we please, take a social glass now and then, or amuse ourselves in the ten-pin alley or at the horse race?" Well who? Echo answers, "who?"

My mistaken, erring, sadly erring brother, God never designed that you should be rich, or raised in power and influence over your fellow-men. But He did design that you should be holy, and glorify and enjoy Him forever in heaven. But how miserably have you cast this His unspeakable bounty from you! He gave you no patrimony. He gave you not the advantages of early education and refinement; but He did give His only begotten Son for you. He did give you the means to earn an honest livelihood. He bound upon your shoulders those burdens of self-denial and cross-bearing which all that would be saved must bear; and He asks you, for His sake, to bear this cheerfully, patiently, piously, till He shall exalt you to a *crown* in heaven. Your fare may be plain and coarse, your home may be unfurnished with luxuries and comforts; but neither did he give these to his only begotten Son; and do you expect a greater share of your Heavenly Father's favor than he enjoyed? Are you not willing to be poor—a servant of others—the least of all—when you remember that—the last shall be first, the least shall be greatest?

No; heaven is not a democratic Republic. It is not true, then, that all are born free and equal—that all power in the governor arises from the consent of the governed. No general balloting was ever held among the angels and archangels, to elect a supreme ruler. No representatives were ever chosen to make or amend the laws. There is a diversity of rank acknowledged to exist there. None are or claim to be free, and each is content with the condition assigned him. God is supreme over all in his own eternal right. He derives authority from none, and His will is the law of unquestioned authority.

This is the state of things for which our belief, whether political or religious, and all our discipline, whether in the state or in the church, must prepare us, or it will have been in vain.

This fact, I fear, is lost sight of in most of the religious teachings of "the present," and denied, in fact, by the political institutions and principles in the midst of which we live.

The monarchies of the old world and the feudal systems of "the past," had something which kept these unalterable facts of the eternal world before the minds of the people. The condition to which each was born—whether to a palace or a hovel—was regarded as the direct allotment of God: those in authority were looked upon as ruling by divine right, and content with their condition, respect and deference to those in authority over them, and cheerful obedience and unwavering fidelity were regarded as cardinal virtues. Humility, meekness, and gratitude for favors and blessings were the natural result. Doubtless there was much of oppression, much of tyranny, much of superstition. But who shall draw the comparison between those evils of "the past," and the insolence, the licentiousness, the infidelity of "the present?"

But I would not bring back "the past," and we cannot, if we would. But the difference between it and "the present," can be measured only by the comparative number of souls that shall be brought to heaven at last from each. We may count ourselves as wonderfully fortunate, and congratulate ourselves upon our superior advantage. But all these advantages will be of little avail or comfort to us if we fail of God's eternal kingdom. Better is poverty and slavery, and superstition even in this world, with the hope of eternal life in the world to come, than the most splendid situation this world affords without it.

God has evidently instituted diversity of rank and condition in this life, and officers ruling by divine right, that the discipline of life might be something like to that in heaven. I do not say that these diversities of condition and these officers should be hereditary. Nay, I do not see how they can be so in this country. But they exist, and always will exist. Let us regard them as God's appointment, and conduct ourselves religiously in them. "Art thou called, being a servant? care not for it." Let him that labors do it cheerfully. Let him that rules do it with diligence, knowing that he must give God an account of the souls committed to his charge. By all these things he tries us to see whether we will obey his laws, submit to his authority, and walk in his statutes and ordinances or not. If we will not do this here, why should we be admitted to heaven, similar as it is in these respects, only to rebel and be cast out from thence as was the devil and his angels before man was created. Oh! my brother, have you ever considered that the very hardships of your earth's lot were assigned you, to see whether you would be content with the place God will give you in heaven. Did you ever consider that that unnatural father whom He has commanded you to honor, that unrighteous judge in whose hands He has placed your cause, that unfaithful priest whom he has placed as the dispenser of the Word and sacraments for you, were all given you by the same God, to try you and see whether you will be obedient and reverent towards those that he shall place over you in heaven? for there as here you must see orders and estates of beings far above you in bliss and in power; angels, archangels, cherubim and seraphim, continually rising in dignity and power from yourself up to the eternal throne. There you shall be happy, infinitely happy, if you will be content and obey. But you can look for no election of a new supreme ruler, no change in the administration, no rising in the scale of being except as God shall give it to you as the reward of humility, content, and obedience. Let me then entreat you to welcome all these earthly allotments of Providence, all these institutions of religion and society, as the school in which God would prepare you for His nearer presence and glory above. Esteem the advantages of your position as highly as you please, and give God thanks for them; but do not, in the midst of these glorious privileges, lose your own soul.

Contributor.

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For the Churchman.

*Mr. Editor,*—The punishment awarded to Bishop Onderdonk has not yet been placed in a light which, as it seems to me, it is important for it to be viewed. Considered as an act of the church, it is a glaring *inconsistency*. It demands of an individual who because of his station—the sacredness of it, and the exposure to the attacks and designs of enemies which it presents—should enjoy the best protection possible, sufferings and penalties of very nearly the worst description, in atonement for acts which when committed by humble persons, cannot be punished at all. Look at the case in the aspect in which the opponents of the Bishop may suppose they have presented it.—Consider the witnesses as disinterested, fair, and competent, and the evidence therefore good and substantial proof; and even on such an assumption, what kind of an allegation is sustained? Is any thing proved which can justify the belief that the acts were committed with a criminal intent? Any thing which can show impurity of motive? Do impure persons select for their victims the wives of clergymen, and what are called professing Christians? Do men of evil design make their attacks upon female virtue in the presence of the husbands and parents, and brothers and sisters, and pastors of those they mean to corrupt and despoil? Is it not with them an invariable rule to proceed from the inception to the execution of their purpose, in secret? And do they not generally contrive that the relatives of the persons they mean to injure shall be the last to know their intentions? Is it usual for them to endeavor to effect their ends without debasing language—some words, however slight, which divulge at once their object and the lustful inclinations reigning within their hearts?

In Bishop Onderdonk's case, on the worst assumption the testimony will justify, there is a perfect absence of all the signs of impurity which experience has convinced us it is necessary to look for when suspicion of guilt is entertained. There is nothing adduced to prove that the *motives* of the Bishop were impure. It was probably this view which caused one of the Bishops who condemned him to say to me, "You believe him to be innocent, do you not? *I do not believe him criminal.*"

And now for the inconsistency which I proposed to make manifest. The first rubric in "The order for the Administration of the Lord's Supper," says, "If among those who come to be partakers of the Holy Communion, the minister shall know any to be an open or notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may." Here, you will observe, it is provided that the act or acts for which the individual is to be repelled from the communion, must be wrong *in motive* and the minister must "*know*" them so to be. This is the only construction of the rubric to be tolerated. For if the minister be allowed to repel a communicant merely because he *suspected* him to have done wrong, or for anything in which *bad motives* are not embraced, what a tyranny is lodged in the hands of our priests! It cannot be intended by the church—her character and purpose forbid us to suppose that, for mere expediency, her children should be disgraced and refused the bread of life; or that punishment be awarded on anything less than clear and certain evidence of guilt. We therefore construe the phrase, "so that the congregation be thereby offended," to mean, so that the congregation thereby have *just* cause of offence. Any thing less than this would not make the church, as she is bound to be, "merciful as our Father in heaven is merciful." And still, if the verdict and punishment under which Bishop Onderdonk suffers, be regarded as her act, she proceeds against him in a way in which she will not allow the very humblest to be approached. For acts for which she will not permit the most insignificant of her members to be repelled from the Communion, she will allow a Bishop to be tried, found guilty and suspended! For as long as we can show that bad motives have not been proved against Bishop Onderdonk, this is the strong position we are able to maintain. In other words we have it thus,—as long as the sentence against Bishop O. is unrepealed, the church is guilty of the monstrous inconsistency of protecting to the fullest extent, those who do little or nothing for her beyond what they do for themselves in a consistent walk in *worldly* occupations, while she allows one whose life is wholly given to her, and who is charged with untold cares and responsibilities on her account, to be arraigned and punished on the *suspicion* that he has intended wrong!

Can she be willing that such inconsistency shall be prolonged! Is not every one of her sons—is not every lover of righteousness, every friend of justice and mercy, bound to put forth all his efforts to remove from "the Pillar and Ground of the truth," the stain which must abide upon her while such a violation of propriety and right continues?

Unus.

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For the Churchman

*Mr. Editor,*—I have just received No. 2. of a pamphlet entitled "The Voice of Truth," and it revived a thought which must often occur to those who are acquainted with the present state of the public mind in reference to our traduced Bishop. The voice of prejudice is too strong for the Voice of Truth in a large proportion of mankind. How many of those who receive this pamphlet will at once cast it aside, or, if they read it, will remain opposed to Bishop Onderdonk in consequence of having their minds prejudiced by *reports which have not been submitted to a judicial test.*

It is in vain to show them that the evidence on the Trial is altogether inadequate to sustain the charges and specifications in the Presentment, nay, that in some cases, unless in the exercise of a very ample charity we make a large allowance for human infirmity, perjury is a light word to apply to persons who have made affidavits or borne witness against the Bishop of New York. It is in vain to show that every rule of law and common sense, every dictate of courtesy and Christian love, has been violatsd in the conduct of the Trial, and that a course has been pursued to obtain the condemnation of a Christian Bishop which would cover with perpetual disgrace those who should adopt it with regard to the veriest felon in our jails. They have heard some whispered tale in private, coupled with the assurance that it is authentic, and that even if Bishop Onderdonk is innocent of the crimes laid publicly to his charge, there are dark acts of iniquity behind the Trial, which nothing but forbearance or modesty prevents from being dragged to light. Having had some opportunity of knowing what value to set upon one of these untried accusations which are doing so much injury to the cause of Truth, I would propose a few questions to those who allow themselves to be biased by them.

1. Is it not incredible that the opponents of Bishop Onderdonk should have produced all the weak charges on the Trial, and left behind all those which were capable of being sustained?

2. Is the tale which you have heard any darker in its own nature, or would it look worse on paper than those contained in the Presentment, which, nevertheless, dissolve into air before the cold touch of logical examination?

3. Are you sure the report which influences your mind came from the fountain head—that the party alleged to have been insulted has been instrumental in circulating it?

4. Even if this is the case, upon what principle of justice can you aid a person in accomplishing, by *private whisperings*, the *result* of a *public trial?*

5. Since "the final appeal" has been made by the Court, in the publication of the Trial, "to the sovereign arbitrament of public opinion" ought not every individual composing the public, and much more every one possessing a voice in the Councils of the Church, to consider himself bound by the same rules which guide a conscientious juror, and to reject in silent disdain every attempt to influence his judgment by reports which emanate from those who dare not take their stand in the witness box?

I had written thus far, when I received the Banner of the Cross for August 28, and read the editorial headed "The New York Trial," in which the editor endorses the communication signed "Herbert." Here we find another form of prejudice, the prejudice of expediency, and this leads me to extend my remarks to a length of which I had no idea when I began.

In introducing the remarks of "Herbert," the editor tell us, "that the writer is a Presbyter whose name is familiar to the Church, and would add great weight to his written declarations." In my opinion his written declarations would subtract great weight from his name. The time is passed when crudity can be bolstered up by a name. Whatever a man writes must stand or fall upon the footing of its own worth. Neither the title of Bishop nor D. D. can make nonsense, sense; nor injustice, justice.

The article of "Herbert" is in itself below contempt, and I only notice it because its endorsement by the editor of the Banner gives it a pernicious importance in the eyes of a large portion of our laity, to whom the established reputation of that paper for sound principles, is an inducement to receive its dictates without much reflection.

"In the first place," says Herbert, or rather the editor of the Banner, "I consider the New York difficulty essentially a local one, comparatively it is a private question, a mere question of personal morals, local to the diocese of New York, and involving, so far as I can see, no peculiar ecclesiastical theories or opinions."

This sentence shows clearly that neither the writer nor his editorial patron are qualified to express an opinion upon a subject, both the facts and the principles involved in which they appear to be ignorant of, or unable to comprehend.

The New York difficulty is indeed local in the same sense that an ulcer which is eating out the life of a human body is local, but in no other. It is not local in its origin, nor local in its effects. Did we, sir, we the clergy and laity of this diocese, originate those fatal proceedings which have brought unmerited disgrace on our Bishop, and on ourselves evils, perchance in our day irreparable? Did we hold up the man we loved and venerated to scorn, and paralyze our ecclesiastical head? Let Virginia, Tennessee, Georgia, let Messrs. Hawks, Trapier, Barnwell, Gallagher, Meminger, let the Bishops and the clergy of other dioceses who planted themselves in our midst and nursed into galvanic life dead and untrue accusations, answer these qnestions. We know well the position which Bishop Onderdonk would now have occupied in the eyes of the world, had his Presentment depended upon the action of his own flock. Neither are the consequences of this difficulty local. The rights of every individual in the Church are concerned. Is it a precedent local or temporary in its effects, that a Bishop can be tried, convicted, and sentenced, under an *ex post facto* Canon? Is it a local evil that a sentence, in its own nature illegal, should be allowed to stand? or that when rebutting testimony is found throwing utter discredit upon the testimony by which an accused person has been condemned, he should be suffered still to rest under the stigma which falsehood has brought on him. Herbert intimates that because there "are no peculiar ecclesistical theories or opinions" involved in the charge of impurity, therefore the difficulty is local. He might as well say that it is local because it has nothing to do with the right of succession to the British throne. But although no doctrinal questions are *necessarily* involved in this affair, (and who in the name of common sense ever entertained the idea?) yet certainly the question whether we are to live under a system of rightly administered ecclesiastical law, or be abandoned to the tender mercies of caprice and ill-regulated feeling, *is* involved. When Bishop Onderdonk, in that dark hour, to which it makes the heart bleed to look back, stood up to speak among his peers, for the last time prior to the passing of that sentence which hurled him out in his old age to the mockery of a blaspheming world, and for which he waited "with meekness," with the clear vision of a good man his eye passed through the clouds immediately surrounding him, to those which were ready to rise and rest upon the Church at large. "That I look forward to this sentence with deep anxiety I do not disguise. But believe me, Rt. Rev. Fathers and Brethren, my anxiety is not solely for myself, but also for the Church and for this Court." And, sir, I hesitate not to say, that if right is not done to Bishop Onderdonk, and to the diocese of which he is head, even if our ecclesiastical confederacy stands, character and piety, order and law will become a surrendered prey to the cabals of faction, the caprice of nervousness, the love of gossip, the venom of slander, the magic lantern power of tale bearing and all the manifold evils of judicial carelessness. Even already has this affair been converted into a precedent, as the Standing Committee of this diocese can testify, and the character and peace of an estimable clergyman well nigh ruined for ever, by charges in their own nature utterly false, but which stated with all the particularity of the most ascertained fast repeated crimes, manufactured upon the model of "the New York difficulty," to which the charges against the Bishop were a shadow. Every man to whom reputation is valuable has a deep and immediate interest in the vindication of the purity of Bishop Onderdonk. He is a victim offered up on the altar of slander. But the present organization of the Protestant Episcopal Church in the United States will receive a severe shock unless some reparation is made for the past. "Good will come," were the solemn words of the Bishop of South Carolina, "good will come to our brother from this persecution, for it is good to be afflicted. No good will come to our ecclesiastical confederacy. I pray God that much evil may not come to it; that it may not be shaken to its very centre by the proceedings and decision in this prosecution. The occasion reminds us to cling with tenacity, and to be thankful for, the divinely ordered, the essential independence of each Diocese; and for the blessed promise to (not a particular church or association of churches which may pass away, but to) the Church Catholic—the Church regarded as one—that she shall outlive every shock, under the protection and guidance and favor of the Divine Head and Lord."

Passing over much that calls for reprobation in the article of "Herbert," I come to the assertion, "that, if the reputation of the Court could be seriously injured or fatally undermined, it would, in my [his] judgment, be an infinitely greater calamity to the Church than the judicial condemnation of the most innocent person in it. It is a part of the Christian vocation to suffer even for well doing; however we may condemn the wrong, where an individual is the sufferer, we see at once the full extent of it. But who can measure—what language can describe the mischief to the Church, if the verdict of her solemn Court of Bishops could be successfully assailed on the ground of incapacity, prejudice, party feeling, or personal malignity." In other words, supposing a man has been condemned for murder by the highest Court in the county, being nevertheless innocent, we should say to him and his friends, "It is true injustice has been done, innocence can be proved, judicial incapacity is evident, but consider the evil which would result if such a tribunal could be convicted of incapacity. You, my dear fellow, must consent to be hung for the good of the country, and your children must acquiesce in the sentence out of pure patriotism." Would not the sufferers turn round and say, The protection of private right is the only guarantee for public freedom. The exposure of injustice is the sure methed of preventing it for the future.

If, sir, the Court has acted wisely, and decreed justly, no efforts will avail to reverse its decision. If truth and justice sustain it, then will it stand now and at the hour of judgment. But if it has, as we affirm, neither wisdom, truth, nor justice on its side, it will crumble to dust of itself, and the sound minded portion of the majority will seek to undo their own doings. And supposing that it has set precedents most incalculably evil, are our mouths to be shut, and our hands stayed, by the mere temporary inconvenience attending the reversal of a wrong sentence? Which is the greatest vindication of the majesty of law, the overthrow of injustice, or the tame acquiescence in it? Did the Medes and Persians monopolize all legislative wisdom? Are we to throw every innocent man to the lions, because, forsooth, a careless or incompetent judge has so decreed? Are the honor of our Bishops, and the future welfare of the Church dependant upon our maintaining the integrity of error? Shall one Bishop commit an immorality and be punished for it, and fourteen Bishops strike at the foundation of all ecclesiastical law, and be upheld on account of their names and their number? I grant that "the names of Bishop Brownell, Otey, Freeman, and Henshaw, are dear to the Church at large," but they will be dearer still when they repair the evil which they did in a moment of excitement, and in the perplexities of a novel position. A pious Bishop is not necessarily a competent judge, or the most amiable, I had almost said the too amiable and benevolent Bishop Brownell, would not have diametrically reversed the legal rule of giving the accused person the benefit of doubt, and occupied himself in giving the witnesses this benefit by striving to reconcile the glaring inconsistencies of their testimony with the supposed guilt of the accused, nor would Bishop Henshaw have pronounced sentence of deposition for an offence which, according to his own statement, deserved no severer punishment than the admonition, "Go and sin no more," or regulated the punishment, not by the guilt of the accused, but by the imagined difficulties attending a milder sentence; or, in other words decided to hang a man because it was inconvenient to feed him in confinement. The publication of the Trial, which has thus passed into the shape of an unalterable historic document, will do more injury to the reputation of these honored names, than any thing we can say or do in seeking to obtain tardy justice at their hands, and the only way in which they can wipe off the stigma which a sternly just posterity will affix to their memory, is by acknowledging their error. But if the names of these Bishops are dear to the Church, so also are those of Ives, Doane, Kemper, DeLancey, Gadsden, and Whittingham, men who combine the purest piety with the most rigid judgment, but who, in the eyes of the unthinking world, now occupy the false position of advocating and upholding immorality. Surely it is a less evil that man should say, fourteen Bishops have erred in judgment, than that one has descended to a bestial impurity, and six others, some of them in the "Name of God, Amen," have countenanced and screened him. Remember Dr. Anthon's assertion, that Bishop DeLancey has outraged the moral sense of the commnnity, and then ask whether some reparation is not due to the noble minded minority as well as to the afflicted accused. From the reversal of the sentence, if it can be attained, I anticipate a return to peace and unity, a warm greeting among brethren whom circumstances have for a time divided, and a stability, judgment, and foresight, both legislatively and judicially, without which no commonwealth, civil or ecclesiastical, can stand. I hope too, that this trial will serve as a warning to us of the truth of the old maxim, "nullus clericus nisi causidicus," and induce the ministers of Christ to cultivate as a duty, the study of law, if not in its details, yet in its unalterable principles. Est "non alia lex Roma, alia Athenis, alia nunc, alia posthac, sed et apud omnes gentes et omni tempere una lex et sempiterna et immutalilis." Give up this truth and we are lost.

When justice is attained for Bishop Onderdonk, some I grant will feel disappointed; but they will be such as few will pity, and none will honor.

Justice.

September 7th, 1847.

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For the Churchman.

*Rev. and dear Mr. Editor,*—Most heartily do I thank you for your really clear and candid, and *conclusive* examination of the serious charges brought against our beloved Diocesan. Most grateful, too, am I to the writers of the many very earnest and excellent argumentative articles, on various points connected with the evidence adduced in support of those charges, which have recently appeared in the columns of "The Churchman." Long and deeply had I considered the question pending between Bishop Onderdonk and his opponents; carefully and repeatedly had I read the published account of the proceedings of the court which *legally* decided that question; often and again had I sought by these and other means to settle in my mind a determinate answer to that question,—yet I had ever failed to form a decisive *opinion* even, as to whether the accused and condemned were rightfully or wrongfully accused and condemned, until I became happily enlightened in the matter of much that before was clouded to my mental vision through the efforts of yourself and your correspondents. I now freely avow myself firmly convinced of the *entire* innocence of him whose conduct on many occasions—although I had never deemed him guilty of a deliberate act of gross immorality—I had been accustomed to regard as exceedingly *imprudent* if not unbecoming and indecent. God be blessed and praised, Who, of His tender mercy and loving kindness towards His Holy Church, hath raised up able defenders of the purity and integrity of her chosen rulers and overseers!

Doubtless, the immediate offenders are too hardened in their prejudiced hearts to be changed, or even influenced, by argument or appeal. But, astounded and abashed must be those who have contributed, by countenancing and retailing scandalous reports, towards swelling the big sum of injury and suffering which our Right Reverend Father hath been so cruelly compelled to pay. How can they impartially survey the honestly indignant and forcibly true exposures of the real motives and designs of their informers and preceptors, without feeling shame at their too easy credulity, and terrified at the probable consequences of their uttered words? Let them remember, that Death and Judgment are rapidly approaching; and I would commend to their especial meditation, the language of that truly christian Poet who, in particularizing various classes of the company already assembled at the final Bar of Justice, thus wrote:

"———Rumor was the messenger
Of defamation, and so swift that none
Could be the first to tell an evil tale;
And was, withal, so infamous for lies,
That he who of her sayings, on his creed,
The fewest entered, was deemed wisest man.
The fool, and many who had credit, too,
For wisdom, grossly swallowed all she said,
Unsifted; and although, at every word,
They heard her contradict herself, and saw
Hourly they were imposed upon and mocked,
Yet still they ran to hear her speak, and stared,
And wondered much, and stood aghast, and said
It could not be; and, while they blushed for shame
At their own faith, and seemed to doubt, believed,
And whom they met, with many sanctions told.
So did experience fail to teach;—so hard
It was to learn this simple truth,—confirmed
At every corner by a thousand proofs,—
That common Fame most impudently lied.
'Twas Slander filled her mouth with lying words,
Slander, the foulest whelp of Sin. The man
In whom this spirit entered was undone.
His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste
To propagate the lie his soul had framed,
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brotherhood,
Yet did he spare his sleep, and hear the clock
Number the midnight watches, on his bed,
Devising mischief more; and early rose,
And made most hellish meals of good men's names.
From door to door you might have seen him speed,
Or placed amidst a group of gaping fools,
And whispering in their ears, with his foul lips.
Peace fled the neighborhood in which he made
His haunts; and, like a moral pestilence,
Before his breath, the healthy shoots and blooms
Of social joy and happiness, decayed.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up. The prudent shunned him and his house
As one who had a deadly moral plague.
And fain would all have shunned him at the day
Of Judgment; but in vain. All who gave ear
With greediness, or wittingly their tongues
Made herald to his lies, around him wailed:
While on his face, thrown back by injured men,
In characters of ever-blushing shame,
Appeared ten thousand slanders, all his own."

Some there are, of the human race, calling themselves disinterested advocates of right and equity, who seem determined never to become convinced of the truth—they read and listen, yet they remain unaffected; they talk and think, still they continue unchanged. Obstinately determined to cherish and maintain a preconceived opinion, (often derived from and dependent upon the known views of a favorite,) they desire nothing else than to enjoy and promulge such opinion without the distasteful trouble of an examination into its intrinsic merits. This is lamentable indeed. It is a cause of deep-felt regret and sorrow to every true lover of the Church Catholic, that there are those within her sacred arms who, while feeding and growing upon her bounty, are willing to sacrifice her best, her vital interests to the miserably petty pride of party or private opinion. Concerning Bishop Onderdonk, enough hath been said and written to satisfy the world that, apart from his own sufferings, his suspension is doing mighty injury to others besides himself; yet people will not open their eyes to this fact! Why is this? Are there not important issues before us as *churchmen* as well as men? A great Diocese is deprived of her ecclesiastical head, and is languishing for want of that nourishment essentially necessary to her existence. Dependent upon the precarious services of neighboring Bishops, her spiritual growth is perceptibly retarded. Hundreds, desirous of being admitted to full communion with "the congregation of Christ's Flock," are denied the benefits attendant upon the apostolic rite of confirmation; and many, from repeated failures to obtain the accomplishment of their wishes, are becoming more and more careless of their duty in the premises, and (such is human frailty,) are even beginning to lose that love for "the Church of the Living God" which an intimate connexion with her might have perfected. Inconvience, and delays, and disappointments, precede, attend upon, and follow the ordinations of candidates for holy orders, some of whom are compelled to ask in other dioceses for that which they have been promised in this. And, besides all these, there are other very serious considerations, apparent but unnecessary to enumerate, which should move every honest churchman, not only to lament, but also to energetically endeavor to bring about an effectual change in the present condition of things—to rescue the largest Diocese of the American Branch of the Catholic Church from its state of lethargy and thraldom. And to do this is in the power of the Laity.

Let the Laity, then, ponder well how peace may be restored, and adopt the best means for effecting its restoration. Let them scrutinize the events of the future, as far as present indications allow, and they will perceive, that tranquillity can never be regained otherwise than by the immediate and *unconditional removal of the operation of the sentence of suspension*, under which the Right Reverend Benjamin Tredwell Onderdonk is now lying. Much, very much, will depend upon the action of the next Diocesan Convention with reference to the representation in the approaching General Convention; and I trust that every delegate will so acquaint himself with his strict duty, as to resolve upon laboring for the general and permanent good of the Diocese, without regard to individual prejudice or party views, let the consequences be what they may. I have heard it often remarked, even by those who would be thought favorably disposed towards our good Bishop, that should he be reinstated, the result, to the Diocese, and to the church, would be most disastrous. Now, I would soberly ask those who thus reason, whether such an expectation is sufficient to excuse to their consciences the violation of a plain rule of equity? If Bishop Onderdonk hath been condemned and sentenced unjustly, what should be permitted to interfere and prevent his receiving ample redress? Should anything? Justice is of Divine origin, and is its exercise to be checked? But if Bishop Onderdonk is *not* reinstated, will not the result be *as* disastrous to the Diocese and to the Church?—Aye, and infinitely more fearful! Is it to be supposed, that his numerous and powerful friends will coolly stand by and idly look on, while the lash of persecution and hate is again lifted to inflict upon him still deeper wounds? Is it to be supposed, that they will behold him, whom they so highly esteem and so dearly love, about to be trampled in the very dust by his uncompromising enemies, without raising a hand to help or an arm to repay? In whatsoever light I may view this as a christian, yet, knowing the weakness and corruption of our mortal nature, I would not answer for the feelings and deeds that might ensue upon the refusal of the competent authority to remove the undeserved ban under which the spiritual head of this Diocese is now pining. Let this be pondered.

That the sentence of indefinite suspension passed upon Bishop Onderdonk is opposed to the spirit of all ecclesiastical law, and is contrary to the tenor of the Jewish code and the prescripts of the Gospel—in fine, that it is unauthorized by Old and New Testament usage—hath been so ably and so fully proved by others, that I need not now attempt the same task, but only refer to the columns of the Church periodicals of the last three months. There is left not the slightest room for doubt on this subject; nor indeed any ground upon which an antagonist argument might be founded.

And, as to the *facts* adduced at the trial, you yourself, Mr. Editor, have sufficiently exposed their utter *falsity*—their total worthlessness as evidence against the morality of the individual arraigned! Not to mention ought else, the affidavit of Mr. Peck is abundantly enough to condemn the whole proceedings in the case of the accused, as it furnisheth more than a hint that they originated in a spirit of persecution; and in reading it and other like testimony, I have been induced to ejaculate, with more than common fervor, "from envy, hatred, and malice, and all uncharitableness; good Lord deliver us."

The disagreement among Bishop Onderdonk's peers is a most significant proof of the unsatisfactory character of the evidence brought against him. Those Prelates who occupy the highest stand in the public esteem, for learning, wisdom, and piety, pronounce him guiltless: [*vide* their printed testimonials] while those who are hardly known, save as consecrated to the highest order of the sacred ministry, advocate and vote for his deposition and degradation! Will churchmen remain uninfluenced by this remarkable fact?—I trust not.

Again. It is notorious, that the most respectable communities, journals, and individuals, at home and abroad, have affirmed and shown forth the innocence of the accused; and others are daily doing the same thing. The best and purest, who have, with unbiased judgment, read the published account of the unfortunate trial, have expressed and reiterated their positive convictions, that it was occasioned by far different causes than those which they who instituted it would have people believe produced it. This truth, too, should weigh, with due emphasis, on the minds of good churchmen.

In addition to all which: is not the apparent innocence of Bishop Onderdonk evinced by his subsequent conduct, if not established before the court itself? Read his "Statement of Facts," &c., and therein mark the evident style of indignant innocence; the peculiar force of unfeigned amazement; the real expressions of virtuous pain and sorrow; the characteristic manner of conscious purity; the perfect defence of one "persecuted for righteousness' sake;"—note all these, and then reflect, whether an accountable man, called of the Spirit of Holiness to the high and responsible office of "a steward of the mysteries of God," can thus pour forth from the fountain of a heart black with the crimes whereof he is accused, such clear and sparkling streams of guilelessness, and integrity, and uprightness! If really guilty, would he dare assert the contrary in the presence of an All-seeing, All-knowing, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid?" If deservedly punished, would he venture to call upon Him "who is of purer eyes than to behold iniquity," of any kind, with complacent favor, to try his cause and award the right? An infernal demon, nay, the archadversary himself, clothed with all the bold effrontery and reckless daring of Hell, would tremble thus to approach the eternal Throne of infinite Truth! Look, too, at the devout course of life pursued by the sentenced. Read his "Tracts for the Seasons," hebdomadally issued through the "Churchman," which have been compared to the best efforts of cherished authors of acknowledged piety and eminent worth. In these modest productions are contained such lively practical instructions, in the varied duties of christian life, as could never have been conceived by any other than a pure and honest mind; and it were utterly impossible thus to teach without an intimate personal experience of the necessity and effect of genuine godliness and virtue. View him, amid storm and tempest as well as in calm and sunshine, with astonishing regularity, proceeding to the sacred Temple, consecrated by the religious services of the faithful, there to meet and publicly converse with Divinity. See him, within the hallowed walls of the House of Prayer, devoutly worshipping towards the most holy Place; humbly confessing to his God and Judge, and sueing for forgiveness at His Hands; lowly bowing in sincere thankfulness for temporal and spiritual blessings bestowed, and earnestly praying: "That it may please Thee to forgive our enemies, persecutors and slanderers, and to turn their hearts; we beseech Thee to hear us, good Lord." Behold him, also, meekly and reverently kneeling before the blessed altar of sanctification, and confidingly receiving that most precious Body and Blood of the immaculate Lamb of God, which was broken and shed on the Cross of atonement, and which is able to "preserve body and soul unto everlasting life," but which is "so dangerous to those who will presume to receive it unworthily." In short, study his whole conduct, public and private, since his suspension, and it will be found to be not that of a felon, or of a person grossly iniquitous, (as he hath been characterized,) but rather that of one long approved of omniscience, and endowed with an extraordinary degree of christian piety and self-denial. Well might many of his bitterest clerical opponents adopt him as their model, and so learn to be more punctual and more zealous in the fulfilment of their baptismal and ordination vows.

But, my dear Mr. Editor, I will no longer encroach upon the patience of yourself or your readers. What I have before intimated, I would now impress upon all interested: *tranquility may be restored to this Diocese through the Laity; but no otherwise than by the unconditional removal of the operation of the sentence passed upon its rightful Bishop.* Wherefore, to the Laity I would again most solemnly appeal in behalf of this great and good object. Let them balance in their minds the necessarily brief hints above presented, and so determine how they will act at the coming Convention. Let them not decide hastily; neither let them be too scrupulous about minor matters of interest or expediency. It should be an important and weighty consideration with them, as with us all, that the times in which we live are professedly so merciful—holding out, by pardon and sympathy, encouragement for amendment, and restoration to office and society, even towards the confessedly guilty. The most perfect among us have need to pray: "O Lord, have mercy upon us, miserable offenders!" Let us remember to whom the Sinless-One replied: "This day thou shalt be with me in Paradise." There is peculiar significancy in our adorable Saviour's words: "He that is without sin among you, let him first cast a stone at her;" and:—"Neither do I condemn thee: go, and sin no more."

Very truly, M. D. S.

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For the Churchman.

*Mr. Editor*,—Until the wire-workers of the Protestant Churchman come out honestly, and name its real editor or editors, "Rev. J. W. Brown, M. A.," the ostensible one, must be content to have his conscience laden with its grievous departures from christian morals. In the number for September 18th, some one, assuming editorial guise, copies from the "True Sun," with commendation, what can hardly be called other than *a wilful and deliberate misrepresentation.* There is no excuse for any one saying that "Bishop Onderdonk was found guilty by an unanimous decree." He who wrote these words, and every one who adopts them, must know that they are false. This is a fair sample of the honesty of the professions of great zeal for morals now made in certain quarters, and of the kind of warfare to which the Bishop's enemies are reduced. Virtuous men will not long suffer themselves to be influenced by such persons. Those who love our Lord Jesus Christ in sincerity grieve when they hear professions of piety from such quarters, while infidels and ungodly men rejoice at it.

Anti-Mendax.

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For the Churchman.

*Mr. Editor*,—The noble testimony borne by the Rev. Dr. Berrian to the Bishop of New York, in his History of Trinity Church, furnishes an example of friendship proved by adversity, rare in these days, and worthy of being remembered and imitated. It is my happiness to know that it has *convinced* some who were of the contrary part; and is my belief that it has *propitiated* all who have read it, in whom prejudice has not usurped the place of impartiality. In support of Dr. B., I have learned a striking, a remarkable fact, the publication of which is due to him and to those who hold his conclusions touching Bishop Onderdonk. It is this, that *the testimony referred to is but a fair expression of the experience and convictions of all those who have known the Bishop best and longest.* Enquiry has satisfied me, that the Bishop's oldest acquaintances, those who have known and been associated with him from his boyhood, who have enjoyed the largest measure of his confidence and had the fullest opportunity of observing his manner of life from his youth up, are to a man, almost, now on his side,—now hold by their own knowledge and observation, through a period of more than forty years, rather than by the self-conflicting imaginings of Mrs. Beare, the Misses Rudderrow, and Mrs. *Doctor* Butler.

This, Mr. Editor, is fact: and, sir, the fact is so striking that it must, in my view, command the deferential regard of the thoughtful. Who is the wise man who will rise up in judgment to condemn those friends of the Bishop as refractory, or who will pronounce them foolish?

Bishop Onderdonk has seen how "prosperity makes friends;" opportunity is now afforded him to observe their proving by adversity. In despite of the consequences to themselves, those to whom I have referred, with many, very many whose love was later formed, but no less earnest, are, I believe, resolved to be steadfast. A magnanimity of which the following was the expression, harmonizing well with that of the Rev. Dr. B., called forth by pertinacious interrogatives, in another case, may be supposed to characterize them;—"Mr. A. if you wish to ascertain my interest in the case of ——, I tell you that I do feel a warm interest in it. I am a friend of ——. I have been his friend ever since I knew him, and I intend to be his friend till he changes. Although his side may be the weaker, I am not the less earnest for it. I am ever with the wrongfully oppressed and persecuted." Will such a course, think you, Mr. Editor, cause unhappiness to those who observe it "in the hour of death, and in the day of judgment?"

"O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues: without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake.—Amen."

M. C. R.

September 18th, 1847.

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For the Churchman.

## THE DIFFERENCE.

Mr. Editor:—After your own good paper, I know of none which I should prefer, for soundness in the true catholicism of the Gospel, to "The Church," published at Toronto, Canada. If any of your subscribers find it convenient to take another Church newspaper, they will do well to subscribe for that. It will be a pleasant act of intercommunion with a sister church, will keep them well informed of matters touching the Church of England, (home and colonial,) and will be a very interesting and valuable means of spiritual edification.

Humbly claiming to be, I trust, on intelligent grounds, a cordial friend to my country and its legitimate institutions, I entirely respect the same principle and feeling towards other countries by their citizens; I therefore honor and love "The Church" for its loyalty. And as I do not pretend to my own independence of that property of our frail nature, whereby virtue becomes at times a weakness, I hope it will not be considered unkind in me to indulge a smile at something of this sort in our excellent friend *beyond the line*.

He (the Editor of the Church) with very excusable zeal, thus expresses himself, in his paper of August 13th, touching the American Revolution:—

"*We conceive it to be our bounden duty to express our solemn and deliberate conviction, that the Declaration of Independence cannot be otherwise characterized than as an act of rebellion against the powers instituted by Jehovah. Beyond all question, it was a national sin.*"

A worthy Canadian clergyman, as a correspondent of the Church (September 3d) carries out the same sentiment, as follows:—

"I as sincerely believe, as you do, that *the revolt of the American Colonies was a sin which has yet to be expiated by that people.*"

In the same number, of Sept. 3, the editor speaks thus of the *English* Revolution of 1688:

"*We fully grant that the Revolution of* 1688 *has its difficulties, when considered in a Scriptural point of view.*"

Compare this with the underscored passages above. Is there not a softliness about it, very like what good Queen Victoria's subjects might, *mutatis mutandis*, consider characteristic of their Yankee friends.

Again: As good Church of England men, the worthy editor, and his Reverend correspondent, "yearly, upon the fifth of November," devoted to the memory of "the happy arrival of His Majesty King William IV," (in favor of whom the English people *revolted* in the said year, 1638, from their allegiance to his most sacred Majesty King James II,)—yearly, I say, upon the fifth day of November, these excellent men and their brethren, thus refer to the English Revolution:—"accept, most gracious God, of our unfeigned thanks for *filling our hearts with joy and gladness*;* after the time that Thou hast afflicted us, and *putting a new song into our mouths*, by bringing His Majesty King William, upon this day, for the deliverance of our Church and nation from Popish *tyranny* and *arbitrary power*. We adore the *wisdom and justice of Thy providence*, which *so timely interposed* in our *extreme danger, and disappointed all the designs of our enemies.*"

Allow me respectfully to ask our Canadian friends, if revolution is allowable for no other "tyranny" than that which is "Popish;" and if the righteousness of revolution on account of "arbitrary power," is confined to the *home* territory of England, while the same thing is "a national sin" in its *colonial* territory.

Having had occasion, Mr. Editor, to quote from one of the *State Services*, printed after the Psalter in the English Prayer Book, I beg to say that *all* those services may, for spiritual views of civil duty, be profitably read by Christian citizens of any nation.

I observe in the Church, reference to a clergyman, ordained in the American Church, essaying to get up something of a Drummond and Dunbar schism in Toronto. Is it not right that the editor should give his name, in order to put American Churchmen on their guard in case the renegade should ever return?

W. A.

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For the Churchman.

## DEVELOPMENT—PROGRESS.

*Mr. Editor*,—The Protestant Churchman, and the New-York Courier and Enquirer, as Dr. Anthon's echoes, lately denounced Bishops Ives, Doane, Kemper, De Lancey, Gadsden and Whittingham, as doing "violence to the moral sense of by far the majority in our Church, besides inflicting a great wrong on Christian ladies." The former of these papers has already made progress in this development. By it, those prelates are now accused of having been engaged in a "libertine apology" for what is "the very essence of libertinism." The Courier will probably soon follow in the same strain. Will the clergy and laity, who enjoy the jurisdiction of those apostolic men, agree with the cautious editor of the Banner of the Cross, that such things constitute "a private question, local to the diocese of New-York?" The Banner used to be the diocesan organ of three of these *libertines*, and is supposed to have been particularly patronized by them.—Has it not a word to say in their vindication? "The Churchman" regards such Bishops as the common property and common blessing of our whole church, and will not sit quietly by while they are slandered.

M. D.

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For the Churchman.

The following, parallel to the only case on human records which will afford a parallel, was drawn by a learned and able presbyter of this Diocese, soon after the trial and sentence of our respected Diocesan; and published in the Churchman of January 11th, 1845.

It seems to me that its reappearance at the present time, may be useful, not only from the remarkble character of the facts themselves, but also as showing the indignant feeling with which the announcement of that sentence was received in the most respectable quarters. It is not strange that the writer of the "Reminiscence," and those who thought and felt with him, when the wound was fresh, should now, that time has failed to heal or even to soothe the wound, be found zealous, in every honest way, to effect the return of the second Athanasius to the administration of his rightful See.

Isdem.

### A REMINISCENCE OF ST. ATHANASIUS.

There were two sets of opponents to Athanasius, the bold Bishop of Alexandria; the Arians, and the Meletians. The Arians were of course thoroughly heretical; but the Meletians appear to have been at first orthodox in doctrine, though very schismatical in their acts and tempers. At one time they had been very violent opposers of the Arians. But Herod and Pontius Pilate are often made friends. And even so, to persecute Athanasius, whose bold stand for the Catholic Faith had made him obnoxious to the Arians, and whose stringent discipline apparently had set against him the Meletians, these two factions united themselves; though there evidently could have been at first little doctrinal sympathy between them.

In carrying out their joint designs, they appear to have made use of a third person; or, it may be, that he put himself forward in the matter; for it is clear that he was a very ambitious man. He was the Bishop of Nicomedia, a distant Bishopric, and named Eusebius; a name, by the way, which he sadly belied. He wrote letters to Athanasius, in which were some words of flattery and some threats; but when he found that neither moved the great Bishop of Alexandria, who had been sustained in several Councils, then he wrote to the Meletians that the time was come, and that they must impeach Athanasius. They could not, however, at first, agree what they should lay to his charge. At length the Meletian Bishops, Isio, Eudaemon, and Calinicus, were sent to Nicomedia, and undertook to accuse him of having exacted from the people linen for the use of his Church and of having sent a sum of money to a certain person who was plotting against the Emperor. The accusations, however, were disproved.

Still, the Arians and Meletians did not despair; and after some further attempts, and among other things accusing him of the murder of Arsenius, a Meletian Bishop, they procured that a Council should assemble at Tyre. It met in August, 335. About sixty Bishops were present, of whom the majority were Arians. Indeed, all the leaders in that sect were present. Athanasius made exceptions against being judged by persons who had declared themselves his enemies. But his exceptions were entirely overruled; and he himself, not allowed to take his place among them, stood as a criminal at the bar.

The first accusation brought against him was sacrilege. It was alleged that one of his deputies had broken the chalice of a Meletian priest. Of course it could not amount to anything if he had, unless he had acted under orders of Athanasius. However the accusation was readily confuted.

The second was, that he had attempted violence upon the person of a virgin. The virgin was brought into the Council; and no sooner had she entered, than Timothy, one of the clergy of Alexandria, turned to her and said, "Woman, did I ever lodge in your house? or offer you violence?" "Yes" was the answer, "I accuse you." It is needless to say, that this was answer enough.

Thirdly, they proceeded to consider the murder of Arsenius, the Meletian Bishop, mentioned above. The Arians produced a dried hand, which they declared to be hand of Arsenius. But St. Athanasius first produced certificates from various persons, to prove that he was still living; and then produced Arsenius himself, whom he had brought privately to Tyre, and who held up two hands before the assembly.

All having failed, a cry of magical arts, was raised against him, and had not the Governor rescued him, he would have been torn in pieces. As it was, he was obliged to make his escape by night in a ship. While, strange to say, the Council proceeded to depose him; and, in their sentence of deposition, repeated the very calumnies which he had so abundantly refuted.

All the life of Athanasius appears as a romance; no part is more strange than the one here sketched. The particulars are given by Socrates, Sozomen, and Theodoret, and by Athanasius himself in his Apology.

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# THE CHURCHMAN.

**NEW-YORK, SATURDAY, SEPT. 25, 1847.**

FLOYD SMITH, General Agent, No. 12 John-st up stairs

The number of original communications has obliged us to devote to this department the space usually occupied by editorial matter.

Ably supported as we are by correspondents, it is seldom that in one week we present so many, and of such uniform excellence. Some, however, that we had hoped to insert are of necessity deferred, and others which would have been read with pleasure, if we could have found room for them in due time, we shall now feel constrained to omit altogether. Of those that appear this week, it will be deemed, we trust, no disparagement to the rest if we particularize "Justice," on our first page, as worthy of special attention, not only for the general correctness of its sentiments but for the several valuable suggestions that are incidentally introduced.

One feature common to most of these communications will strike every reader, and that is their manliness. The writers evidently feel that the juncture is a critical one, and they manifest a resolute determination to adhere without disguise, equivocation or compromise, to the principles of truth and justice, leaving consequences to God.

Not one of these communications is more direct and vigorous, or expresses sentiments which we more heartily adopt, than that which is immediately annexed to these remarks. It would be wrong, however, to suppose that either this or any other of the articles referred to is published with any view to concerted action in the approaching Diocesan Convention. On this subject it should be remembered that the course thus far pursued in this Diocese, touching our Diocesan difficulties, has been to defer to the ensuing General Convention the responsibility of acting in the first instance, in relation to the anomalous position of the Bishop and Diocese. A Diocese with a Bishop at its head, and yet deprived of the supervision of a Bishop, not for one, three, six, or twenty years, but *indefinitely*; a diocese with a Bishop at its head, and yet debarred from that most important element of representation secured to it by the third article of the constitution of the General Church, and debarred too for the same *indefinite* period, is not only in an anomalous but in an *intolerable* position. But is the Diocese really in this position? Is the Diocese even, at the next General Convention, to be represented merely by clerical and lay deputies, or is she to have the full representation secured to her by the third article of the Constitution? This is a question for the General Convention to determine, and until the General Convention shall have determined it, the Diocese cannot know its own position, nor the duties incumbent on it. This is the general view indicated by the action of the two last Diocesan Conventions, and we have no reason to think that it will be departed from at the ensuing Diocesan Convention. It is a course which savors, we confess, more of Northern prudence than Southern ardor, but it has had at least one great advantage, and that is to fix all eyes less on the Diocese than on the Bishop; for after all the Diocese in this question is of secondary importance, the main object being to secure justice for the Bishop, and to present him, and his sentence, and his suffering, simply and alone to the deliberate action of the ensuing General Convention.

But we have kept our readers longer than we intended from our correspondent:

### A FEW PLAIN WORDS TO THE DIOCESE OF NEW YORK.

Brethren and Friends:—The Diocesan Convention is at hand. The matters that concern the diocese have had full discussion. There has been enough of that; and the time for action has come.

The Diocese has submitted for three years to the sentence by which our Bishop was suspended, without expressing any opinion on the merits of the case—not because it was not of right competent for her to express such an opinion; but because, during the time that must elapse before the assembling of the General Convention, (the body with whom the determination of the case must, in the first instance, rest,) it was well to wait for all the light that might come from discussion and from the evolution of time and events.

But unless the Diocese thinks that the Canon under which our Bishop was brought to trial, and the proceedings under it, *ought to stand*, the time has come for more decisive action. Is the Diocese of New York prepared to sanction that Canon, and all that has been done under it? I trust in God not. But, if not, she must at least make it clear that she is not.

This is no personal or local question; and it is to me amazing that such a thought should ever have found a mind to admit it, or lips to utter it. If the Canon under which the Bishop of New York was tried, be one that ought never to have been passed; and if the verdict was rendered upon evidence on which a verdict of "Guilty" ought never to have been rendered; if such be the question, must not one wonder to hear it spoken of as "a merely personal and local question." A personal and local question! It is a question of the dearest rights of every man in the Church. More than that. It is a question of the sacred principles of everlasting justice, on which rests the throne of the Eternal God.

Has the Bishop of New York been tried under a bad, unrighteous Canon? Has he been condemned upon evidence which does not justify a verdict of *Guilty*? If he has, every Diocese is bound to promote the repeal of the Canon, and the reversal of the sentence; and whether any other Diocese does so or not, the duty of the Diocese of New York is the same. Upon her, indeed, the duty is especially devolved; and the other Dioceses may well be excused for pausing—not as undetermined as to what is right, but provisionally—in order that New York may (as she is entitled to do) lead the way in the defence of rights common to all, and in the vindication of the sacred principles of eternal justice.

Is then the Canon of 1844 for the Trial of Bishops, a bad, unrighteous Canon? If so, it ought to be repealed. Was the Bishop of New York condemned upon evidence that does not justify the verdict of *Guilty*? If so, the verdict ought to be reversed and and the sentence annulled. It matters not what opinions may be entertained as to his faults, or frailties, or sins—his future usefulness, or want of usefulness—or the good or ill effect of his restoration upon the peace and order of the Diocese; it matters not even if in the eye and knowledge of his Maker he be really guilty of all that was charged, and ten times more than charged; yet if he have been condemned upon evidence that does not justify the verdict, the verdict should be reversed, the sentence should be annulled. Justice demands that the wrong should be righted; a wrong done not merely to the Bishop of New York, but a wrong done to the Church, and to God.

These positions are incontrovertible, and will not be denied by any man of any party who values his reputation for common sense and common honesty.

If this, then, be the question, Whether or not a great wrong has been done? and if it be a question which the Diocese, at the approaching Convention, should not suffer herself to be held as denying, unless she wishes to deny it—how comparatively idle are all other questions.

Talk has been had of asking the General Convention to provide in some way for the removal of the suspension as an act of *mercy*. This might be well, if the Diocese believes the sentence just. It might, too, under certain conceivable circumstances, be well—would not necessarily militate against any principle of rectitude—even if the Diocese believed the sentence unjust. But these circumstances cannot be assumed to exist. If the Diocese believes the whole affair from beginning to end to be a great and monstrous wrong; if such be the conviction of the Diocese, it is worse than foolish to ask for mercy in any such way as admits the justice of the sentence. It is not necessary absolutely to deny its justice; but it should not be admitted, unless believed. Far better for the Bishop to die with his hands tied by an unjust sentence.

Talk also has been had of our Convention limiting its action to a call on the General Convention for relief to the Diocese from the inconveniences of its present position. This may be objectionable on the same general grounds. It may not be proper for the Diocese absolutely to declare its opinion, even if she thinks the sentence on the Bishop unjust; but to admit its justice in any way should not be thought of, unless the Diocese believes it to be just.

These are views that must be admitted by clear-minded and upright men of all parties.

Now to look in a more direct way at the points thus hypothetically put.

In the first place, can any one doubt that the Canon of 1844, for the Trial of Bishops, is one that ought never to have been passed, and should be repealed? I say nothing of the grave inconveniences involved in some of its features; nothing of its variance on some points from sound legislative wisdom. I say that it is radically and essentially a bad, unrighteous Canon—deficient in the most important securities for the just rights of the accused. It contains no proper enumeration and definition of the offences cognizable under it; it provides for no limitation of time within which alleged offences must be tried; it allows no challenge of the triers, neither peremptorily nor for cause; it provides no mode by which a sentence passed under it can in any way be revised, released, or mitigated.

Ought such a Canon to stand? It is an outrage upon the sacred principles of justice—recognized in all criminal law. It would not be tolerated in our secular legislation for a day. It is a disgrace to the Church, and should be wiped off, as far as can be, by its repeal at the earliest possible hour.

Again; is the verdict in the case of the Bishop of New York, justified by the evidence at the trial? No matter how strong a persuasion a body of jurors may have of the guilt of a person on trial, yet if their verdict be based upon any thing else than the evidence before them, properly before them, and sufficient, according to just and well settled rules, and such as ought to remove all reasonable doubt of guilt—their verdict is neither lawful nor just. So every Court will charge. Not to do so, is to sap the very foundation of all criminal justice. The question then for the Diocese to form its opinion upon, is—not whether the Bishop of New York be guilty of immorality and impurity, but—whether the verdict was justified by the evidence.

Was the evidence, then, in this case sufficient to justify the verdict? A large number of the most enlightened and impartial men in the country, trained to the appreciation of evidence, have said not. After times, I make no doubt, will say so too. Meanwhile, in the community at large, among intelligent and impartial men, there is a growing conviction to the same effect. Hereafter it will be a matter of settled general consent, that such a verdict could never have been rendered upon such evidence, except amidst the excitements and prejudices of personal, theological, and party conflicts.

To these the Bishop of New York has fallen a victim. Not for his immoralities, be they what they may, but for his Church principles, and for his official action on them, has he been condemned. This, before God, I solemnly believe. How many men are there in the Diocese, acquainted with the history of the case, that dare solemnly aver, as they hope for help from God, that they believe the contrary?

This whole case is but another page in the history of the conflict between Puritanism and the principles of the Church. Deep rooted hostility to the principles of which the Bishop of New York stood an eminent representative; bitter resentment at the bold, uncompromising way in which he maintained them, with, perhaps, old and recent personal grudges, hastening to unite with the theological party spirit—here is the key to one of the foulest pages that stains the records of Church history. With a view to bringing our Bishop to trial, that execrable Canon was concocted. The preliminary measures for the trial were immediately prepared. In violation not only of the just rights of the accused, but of the decent proprieties of justice, men sat as his triers who never should have sat there—whom no secular criminal Court in Christendom would, in like relations to the accused, have allowed to sit as triers in his case. The verdict and the sentence followed; and the publication to the world of the whole scandalous proceedings, closed the scene. God be thanked, in one view, for the publication. It has enabled the Diocese, it will enable posterity, to judge between them and their victim. Such are my solemn convictions. I hesitate not to declare them. *Videat Dominus*—let the Lord judge.

What now should the Diocese of New York do at her approaching Convention? This I shall not absolutely decide. She may, in the first place, declare her conviction that the Canon of 1844, for the Trial of Bishops, besides being objectionable in many other points of view, is in contradiction with some of the most important and recognized principles of criminal justice, and ought to be repealed.

In the next place, she may resolve that, with the highest respect for the tribunal by which the Bishop of New York was tried, she cannot regard the verdict as sufficiently sustained by the evidence, and therefore on this ground also desires the repeal of the Canon under which the trial was held, and the liberation thereby of the Bishop from the sentence of suspension under which he now rests.

One word more. Let not the views here advanced, and the action here suggested, be attributed to a blind devotion to Bishop Onderdonk. I am no partisan of his. Bishop Onderdonk may be a very unworthy man; guiltier in the sight of his Maker than his worst enemies suppose him to be; unfit for his office; and incapable of filling it to the good of the Diocese if restored to its exercise. All this may be. I am not going to deny it. No man can say that I do not think so. But that does not touch the ground on which I stand. I say the Canon of 1844, for the Trial of Bishops, is a monstrous one, and ought to be repealed. I say the verdict rendered in the case of Bishop Onderdonk is not sustained by the evidence, and ought to be reversed. On these grounds I have nothing left for it but to go in any proper way for a repeal of the Cano and a (substantial) reversal of the verdict; even if I thought ten times worse of Bishop Onderdonk than I do.

If the Diocese believes as I do, that the Canon is a bad one, and the verdict unsustained, she is bound, with me, to go for the repeal of the one and the reversal of the other. If not, not.

Sto.

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For the Churchman.

The article here sent for publication was written some time ago, as a General Report on the proceedings of the Committee to which it refers. It would probably not now appear, had it not been for a review which the writer has just read in the "True Catholic," of September, on the German Prayer Book. The article is sent just as it was prepared, and, of course, takes no notice of the review, an answer to which may be expected next.

Fishkill, 1847.

### THE GERMAN PRAYER BOOK AND COMMITTEE.

The completion of the German Prayer Book has been a matter of congratulation both to the Church at large, and the Committee to whom the business was referred. No one, perhaps, has had more cause to feel deeply interested in it than the present writer, and hence none more cause to rejoice when the book came forth from the press. For a long time the public mind had been held in suspense, and one Committee had been appointed after another, without any thing more than indefinite approximation to a result, until the last year.

It is not the object here to enter into details of difficulties that impeded the progress of the work at an earlier period, nor would it, probably, command much interest at present to give such a review; yet a brief history of what has been done, may here suffice as a general answer to all inquiry. Committees had been appointed by the General Convention for several years before the last, for the purpose of preparing a German translation of our Liturgy, and the present writer, from his position, was expected to take an active part in the duty. In accordance with this expectation and with the use of such scraps of time as could be gathered in the midst of other engagements, he prepared manuscript as the basis of discussion in the meetings of the first Committee, and embracing an entire translation of the parts that required it. It was soon found, however, that the few meetings possible under the circumstances, were wholly inadequate to the importance of the work and the Committee separated *re infecta*.*

The chief obstruction at this time, was evidently the scattered residence of the members, not to mention the respective duties of each more or less absorbing, and not admitting appointments equally convenient to all. The last Committee, appointed in 1844, were all residents of New York, at the time, and the inconvenience of distance was so far obviated.† In the meantime, information had been received that a new translation of the Anglican Prayer Book was in progress, in England, and as it was deemed expedient to have the benefit of comparison with that translation, some further delay was occasioned until a copy could reach us. See the Journal of the General Convention of 1844, page 135.

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* Let the American reader apply, in the spirit of true Christian faith and devotion, the underscored passages to his country's revolution.

The members of the Committee, living in different places more or less remote, could not of course see each other often. The writer had charge of an Institution at the time, in the interior of Pennsylvania, and seized an interval of relaxation for the purpose of coming on to New York to meet the Committee on this business.

† The members of the different Committees may be seen by a reference to the journals of the General Convention. The last nomination consisted of "Bishop Onderdonk, New York, the Rev. Christian F. Cruse, D. D., and Professor Tellkampff, of Columbia College, New York." The Committee had their regular meetings every week until interrupted by afflictive events in the writer's family.

The reference to this translation is naturally connected with the duties the Committee had to perform, and of which very loose and superficial ideas appear to have prevailed. To many, a version of the English Prayer Book seemed almost to supersede the necessity of a translation of our own, or at least, to reduce it, if necessary, to the work of a few days, or even a few hours. Such superficial estimates when made, only show how little the proper duty of the Committee is understood, and may do well enough to amuse or annoy the one who may perform the work, but are certainly not calculated to impress any with just ideas of what is to be done. Nay, strange as it may seem, the very helps thus afforded by such translations, although apparently a saving of time and labor, have proved the reverse. Delay has been occasioned in one way, and more irksome progress in another, that can be appreciated by those familiar with translating, currente calamo, and at the same time collating what is the same, and yet different, only to be certain that the difference is not greater or the sameness not an absolute identity. The Anglican and American Prayer Book have so many parallels and divergencies between them, that even a familiarity with both, still requires a practised vigilance to mark the difference in every case.

There are now three, nay four, translations of the Anglican Liturgy. The first of these was published at Frankfort, in Germany, 1704; the second, purporting to be a correction and improvement of the former, was printed in Dublin, and another edition at the Hague, 1718. These old translations partake of the antiquated style, and hence a new translation was made, some years ago, by the Rev. Dr. Kuper. This version was undoubtedly in a pure and classical German, but accuracy was often made to bow to the preferences of mere æsthetical partiality. Another translation was therefore made by Chevalier Bunsen, of the Prussian Legation at the Court of Great Britain, which, from the general approbation that it has received, is likely to remain the standard German Liturgy of the English Church. Both of these last translations have been compared and used in the American version, not without frequent reference to the old translations.

The reasons of this collation and reference are obvious. Not only to fortify the version by a coincidence with such authority as the two learned men last mentioned, but also to keep up the same kind of affinity between the English and American versions as already exists in the originals. Hence a kind of deference has also been paid to the last Anglican version, by taking all the parts common to the two Liturgies from that version, with the exception of the Morning and Evening Services. These Services are taken, with necessary alterations from Dr. Kuper's translation, and were arranged, subject to the approval of the Committee, by the Rev. J. C. Richmond, to meet some immediate wants. Although this part differs in many expressions from the last English version, yet as the forms had been introduced before the version of Chevalier Bunsen appeared, and had now been in use a considerable time, acquiring a kind of authority by usage, it was deemed inexpedient to make any but the most necessary alterations. In this the Committee only followed the example of our own Church, in retaining the old version of the Psalter in use before that of King James; or older still, perhaps of Jerome in retaining the version of Psalms in use before his translation of the Vulgate.*

As all parts common to the two Liturgies, with the exception of those mentioned, have been taken from the Anglican version last published, so again in both Liturgies, American and Anglican, whenever parts or paragraphs, sentences or verses of Scripure occur, it has been a settled rule to follow the translation of Luther. Hence all the Psalter, Gospels, and Epistles, together with the introductory verses, and the sentences of the Offertory, are from Luther's Bible. Whilst this has greatly diminished the labor of translation, it has increased that of collating and adjusting the parts where there might be a tendency to add or to omit. A slight comparison of the two Liturgies will show what is meant by this remark, which might be illustrated by referring to some striking cases.‡ To this department of the Committee's duty may be referred the adjustment of the selection of Psalms and the Anthems for the prominent Festivals and Fasts, before the Psalter. These selections consist of portions of Psalms not contained in the Anglican Liturgy in this digested form, and the most of which have verses omitted that require a careful comparison, in order to avoid the error of excess or defect. Similar care has been requisite in the transposition of some Gospels and Epistles, the addition of collects not contained in the Anglican Liturgy, that the whole might be in accordance with the American Liturgy, not only in the arrangement and order of the parts, but also in the precise amount as well as expression of the matter.

With the exception of the part stated above, the Prayer Book has thus been translated de novo. In most instances this course has been preferable, where the parts have so run into one another as to make comparison more perplexing than useful.

Thus all that precedes the Order for Morning Prayer, the Prayers and Thanksgivings upon several occasions, Communion Service, the ministration of Public Baptism of Infants, Form of Solemnization of Matrimony, Burial of the Dead, Forms of Prayer to be used at Sea, for the Visitation of Prisoners, Form of Prayer and Thanksgiving for the fruits of the earth, &c., Forms of Prayer to be used in families, are translated directly from the American Liturgy compared as far as parellel with Kuper and Bunsen.

Such is a brief statement of what has been done by the Committee. It was not deemed expedient to prepare the work beyond what belongs to the Prayer Book proper. The Forms of Ordination and Institution may be ready whenever the Church is ready for them. There is perhaps a more immediate demand for an approved Selection of Psalms and Hymns, like those in Metre appended to the Prayer Book. A Selection of Hymns in the form of an index corresponding to our Hymns has already been made. From the preceding statement it will appear that the German American Liturgy now issued is the combined work of the Rev. Dr. Kuper, Chevalier Bunsen, and the Committee of the American Church. As it is due to each of these parties to state the fact, so it seems due to their labors that some of each should be retained in the work. We are glad, therefore, that it has so happened that so much of Dr. Kuper's translation had been brought into use as to entitle it to a preference; as in any other case, the preference would have been given to the latest Anglican translation.

It would be unjust in this review to pass without notice a translation made by the Rev. Mr. Frost, of the diocese of New Jersey. Mr. Frost having been a member of one of the Committees, prepared a translation marked by great accuracy in the manuscript and by a rigid adherence to the original in the text. His aim was, what always appeared the same to the present writer, to transfuse the very form and spirit of the original, as far as could be, without violating idiom or any principle of language. A fastidious critic might think, perhaps, that this principle had been followed in the present instance, at the expense of ease or elegance. But as Mr. Frost is an acknowledged scholar, well versed in his native language, such objections might easily vanish, and the present writer, whose manuscript had not been prepared with an immediate eye to the press, and who would therefore have gone over the whole ground again to make a copy* for the printer, was in favor of adopting Mr. Frost's translation, with some few alterations, and gave his opinion to that effect in a letter to the Chairman of the Committee. As the writer at the same time withdrew from the Committee, which he had done in order to obviate any semblance of competition and to expedite the work, it does not appear why Mr. Frost's version was not adopted unless it be, that it was understood from the outset to make the American harmonize with the last Anglican version as much as could be. Notwithstanding this, many thanks are due to Mr. Frost for his voluntary labor, which like that of the Committee has been gratuitous, and can only be appreciated by those who try it.

It is needless to remark, in conclusion, that the translation of such a work as the Liturgy is in many respects peculiar, and must, therefore, have features of difficulty not incident to other translations; and whoever is not aware of such peculiarities can form no correct estimate of what is implied in the duty of transferring it to another language. Mere philology, mere literary taste, mere linguistic proficiency cannot suffice. Men of letters may offend against fidelity by the false application of refined taste as well as ignorance; and it were better to transfer a peculiarity in important cases than run the risk by any latitude of expression, to disfigure the strong features of the original. The Church has its style as well as the State, the Bible as well as the Pandects, the Liturgy as well as the Law. The latinity of Castalio may please us if we wish to read the Bible in the language of Cicero, but in a book, where truth and not taste is so much consulted, we, upon the whole, prefer the Hebrewisms of Tremellins, or even the barbarisms of the Vulgate.

Nay, what is more, with all the catholicity of Christian truth, it is always in danger of losing or adding something by transmission, so that the very same Christianity may be a different Christianity in different nations, climes, and tongues. Take the collective Christianity of the Oriental nations and that of the West—take the Southern and Northern religion of the same denomination, or the same religious tenet transferred to another tongue, and there is every where some peculiarity adhering that might in each case require a new term to express the exact idea. Insomuch that it is not so strange as at first might seem, that the religious tenets, like the poetry of a people, hardly admit of translation.† Christianity receives hues and shades from every nation where it is established, and from every language in which it is taught, and without losing or gaining any thing essential in this way, there is still a diminution or addition going on that creates a difference. Nay, one age can hardly pass away without a glossary for the next, and words, like time, are in a perpetual flux to swell our lexicans with meanings of which our fathers knew nothing. The verb, *to christen*, i. e. *to make a Christian*, is now so intimately associated with the act of baptism, that no one thinks of its primary meaning, and that impressive word *pagan*, villager, once used to denote only the distinction of residence between the country town and the city, has long since ceased to convey any other idea than what is unchristian and idolatrous.

But to pursue this argument is perhaps unnecessary; we shall only add, that it has been the aim of the Committee to "hold fast that form of sound words which contain the sound doctrine of the Liturgy," and they have thus looked back to the scope of the original compilers as well as popular usage in doubtful cases, ever with a view to the same truth and the same edification contemplated by them. "May Almighty God accompany with his blessing every endeavor to promulgate His Gospel in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ our blessed Lord and Saviour." See the Preface to the Book of Common Prayer. C. F. CRUSE.

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* The version of the Psalms now in the Vulgate, is the old *Itala*, as it is called, a translation from the Septuagint, which accounts for many of its peculiarities. Jerome had already encountered much obloquy for his alleged innovations in the improved version and was loath to encounter more, especially if piety as well as prejudice might be offended. The version of Psalms in the Prayer Book has been retained for similar reasons, and derives interest from the fact that it dates back not merely to the version of the Bishops' Bible, but to the days and the instrumentality of the venerable martyr, Archbishop Cranmer.

‡ Not to go farther, we may take an instance from the Psalter of the last Anglican version by Chev. Bunsen. By some inadvertence in collating Luther's version with the Prayer Book, several verses were omitted in the 14th Psalm. These verses not being in the Hebrew, are retained from the Septuagint, from which they were transferred to the Vulgate and our Psalter. The same omission has happened to Dr. Kuper's version whilst at the same time, these verses which escaped the diligence or observation of Kuper and Bunsen, are yet found in the old translations.

* There was, therefore, some selfishness in the motive, but it may be added, it was also a sefishness for the Church. The business had lingered so long, that the writer was glad to throw aside his own labor, the past as well as the future, to bring it to a definite result. And in all cases where good is to be done, that good ought to be the only question.

† The writer was once astonished at the assertion of a venerable clergyman, that the doctrines of his Church to be retained in their purity must be taught in what was then vernacular. But surprise vanishes when it is remembered that even Christianity will take some shades from the peculiarities of a people.

For the Churchman.

## CONSISTENCY AND CHRISTIAN CHARITY.

*Rev. Mr. Editor*,—Noticing some contributions made pursuant to the will of Charles D. Betts, Esq., I accidentally became acquainted with some of its items, and learned that a legacy was left to the Rev. Henry Anthon, D. D., in Trust, to be "distributed amongst the different institutions of the Church, for promoting the cause of Religion." That the distribution of the Fund thus far has been to the Domestic Missions $550; to Foreign Missions $100; to the Bishop White Prayer Book Society, in Philadelphia, $50.

Mr. Charles D. Betts was a citizen of New York; he left a bequest to a Rector of one of the city churches, to be "distributed amongst the different institutions of the Church for promoting the cause of Religion," not one dollar of which do I learn has been given to either of the Church institutions of New York—the Diocesan Missionary Committee, Education Committee, Aged and infirm Clergymen, Society for the promotion of Religion and Learning, City Mission Society, Protestant Episcopal Church Mission for Seamen, New York Bible and Common Prayer Book Society, or Protestant Episcopal Tract Society, all of which were founded for the aid and benefit of poor families, poor students, poor and worn out clergymen in their arduous duties, or for the extensive distribution of the word of God, the Doctrines and principles of that Church, which the testator by his liberality wished to benefit.

It is understood, that on an application to the Rev. Rector, in behalf of the New York Bible and Common Prayer Book Society, he declined granting any part of said legacy, "As in his judgment it was not such an institution of the Church as deserved such a bounty." Why, think you, reader? because it was under the expense of a *small* paid Agency and Depository.

A Bible and Prayer Book Society that Charles D. Betts, Esq., unsolicted became a life member of but a short time before his death—a Protestant Episcopal Tract Society to which, in that very will, he left a bequest, but which, unfortunately from the inability of the debtor to that bequest, is not likely to be realized, are both deemed "not such institutions of the Church as deserved such bounty;" they are under paid agencies—no matter what savings or profits accrue in the transaction of their own business, they are paid agencies; no matter how favorable the opinion of the Testator was to the Societies, the dispenser of his charities deemed them unworthy "such a bounty." But why, let me ask, has proscription been extended to every Institution of the Church in New York? does any thing mark such a hostile feeling on the part of the Testator to his fellow citizens? his every act forbids such a suspicion.

How shall we reconcile the Christian charity of the Rector to his own brethren of the Church and its institutions.

How reconcile the consistency of that charitable Divine. He refuses to *distribute among*—because of small paid agencies—but he gives *largely* to those institutions who are under the *largest* paid agencies of the Church; viz., Domestic and Foreign Missions, and gives the *smallest* sum to the Bishop White Prayer Book Society, which, in the language of the Protestant Churchman of the 5th June last, says, "It has distributed the past year 6366 copies of the Prayer Book. Receipts 1675 dollars. Expenses a few dollars for room, light, &c. A praise worthy economy. May it be imitated." Has either that Rector Trustee, or that Editor, ever personally attempted to imitate that praiseworthy economy by their aid or services in New York? Let me refer those two liberal minded gentlemen, who are wiling that others should labor for nothing, to the last Report of the New York Bible and Common Prayer Book Society, where it is exhibited, Receipts to Disposable Fund, Church collection, $838 62; Donations $325; Annual subscribers $313; Interest $140. Total $1616 62; being $58 38 less than the Bishop White Prayer Book Society received. While the gratuitous distributions were 7214 small Prayer Books; 357 large Prayer Books; 906 Testaments; 702 Bibles; being equivalent in cost to 10,238 Common Prayer Books, or 3872 Common Prayer Books more than the Philadelphia Society distributed; verily in this case the poor don't appear to have suffered under paid agency.

It is not intended for a moment to detract from the merits of the Philadelphia Society. Their managers are entitled to all the credit of their devoted attention.

The Rev. Editor has thought proper to bring that institution in a favorable view by way of contrast to his repeated remarks injurious to the New York Society. Has the New York Society ever done him or his worthy coadjutor any harm or injustice? has it ever had an opportunity of "distributing among" the poor any of their bounty?

The Good Book says, "Ye blind guides which strain at a knat and swallow a camel." The Rector of St. Mark's, with the utmost abhorrence for small paid agencies, has, in the Protestant Churchman, warmly returned thanks to some members of his congregation for constituting him a life member of the American Bible Society. A Society that in its Annual Report for 1846 exhibits the sum of twenty-four thousand and twenty-nine dollars and forty cents, paid General Agent, Secretaries, Travelling Agents, Delegates, and incidental expenses. "Consistency thou art a jewel."

ONE WHO KNOWS.

For the Churchman.

## VERMONT CONVENTION.

*Mr. Editor*,—A brief notice of our Convention may be of interest to some of your readers. Very little business of importance was transacted, and the session occupied but one day, the 15th inst. At the usual public services, the Rev. Messrs. Albert H. Bailey, Josiah Sweet, and Calvin R. Batchelder, deacons, were advanced to the order of priests by the Bishop.

The Convention passed a resolution requesting the Bishop to ordain deacons under the Canon of 1844.

The following officers were chosen;

Standing Committee—The Rev. Drs. Clap and Hicks, Rev. Charles Cleveland, Rev. George B. Manser, and Rev. E. H. Sayles.

Delegates to the General Convention—Rev. Messrs. Joel Clap, D.D., John A. Hicks, D D., George B. Manser, and A. K. Putnam, of the clergy, and Messrs. Charles K. Williams, Isaac F. Redfield, George B. Shaw, and A. O. Aldis, of the laity.

There was a change in the office of Secretary—the Rev. A. K. Putnam declining a re-election, the Rev. George B. Manser of Montpelier was elected in his stead.

P.

We have great pleasure in transferring the following article to our columns from the Utica Gospel Messenger of the 10th Inst.

A perusal of that excellent work, the History of the Parish of Trinity Church, by the Rev. Wm. Berrian, D. D., will fully satisfy the most skeptical on the point of the long contined bounty of that venerable Corporation to the needy Parishes, not only of the country, but also of our city.

AN EXAMPLE WORTHY OF IMITATION.—In our notice of the late Diocesan Convention at Auburn, we were prevented from noticing the subject here referred to, and subsequent illness has deprived us of the power.

As we entered the Church, we found there had been a neatly lettered small marble tablet inserted in the outer wall of the partition between the vestibule and the body of the Church, bearing this inscription:

"By the liberal contributions of the parishioners, and the munificent gift from Trinity Church, New York, of the sum of two thousand five hundred dollars, this Church was rebuilt, A. D., 1832.

LAUS DEO."

We were exceedingly gratified to see this record of a becoming gratitude for a great favor, but could not but regret that the words, AND OTHERS, should not have been inserted after the word parishioners, for we had good reason for knowing that many of the brethren in various parts of the State contributed freely to this object. Not less than six congregations in New York and Brooklyn made generous collections. The people of Troy also, never behind, did good service, and many of the parishes from Utica to Buffalo, gave according to their ability with great kindness and freedom.

The remark has not been unfrequently heard, that Trinity Church does little or nothing for Churches in the country. If every parish that has been relieved, would follow the example of St. Peter's, Auburn, there would soon be a more just appreciation of what the noble corporation of Trinity Church has done, and there would be no necessity for telling future legislatures of her good deeds. The members would be pre-informed of them and the influence of the Church would be maintained as it should be. It is of no little importance as affecting the Church throughout the State that these things should be kept in remembrance.—Every Church can very easily show their sense of such a favor, if only by a painted slab, as we understand is often done in England, where feeble parishes have been aided by the wealthy and munificent. We hope to hear of similar recognitions of the bounty of the venerable Corporation here spoken of.

## CORRESPONDENCE BETWEEN THE VESTRY OF TRINITY CHURCH, CHICAGO, AND THE REV. W. F. WALKER.

GENTLEMEN:—My strong desire is to change my residence and my sphere of labor. It is probable that my transfer from this to another ecclesiastical jurisdiction will be effected as soon as the step now proposed—my resignation of the Rectorship of Trinity Church—can be perfected.

You will not expect me to recount in this place the circumstances that have inspired the desire to which I have referred. It is enough for me to state, that I deem new scenes and other associations to be as necessary to my physical, intellectual and moral well being, and to that of my family, as I do another field, in which the enemy shall contest under other and somewhat varied forms, to my official usefulness.

Chicago has by no means, come to be undervalued by me: the kindness that I have uniformly experienced from the great mass of its inhabitants is, in no degree, lost sight of; the free and gushing sympathy which flowed for me from some of its choicest spirits, when "the blast of the terrible ones" was upon me, yet moves those cords within me on which it first rested with no diminished power, and holds me bound by a sense of grateful love, no less ardent than that which it at first inspired; nor has Trinity Church, brought into active being through my instrumentality, at a cost of which this separation is but part of the price, and for more than three years past, through all vicissitudes, watched and tended, all too imperfectly, I know, still in all good conscience, with prayers and tears, as longing that it might be, in spite of my manifold weaknesses and infirmities, for the sake of Him in whom alone is hope of mercy, a means blessed of God to the bringing of many sons to glory, ceased to hold with its wonted firmness, its own deep place in my heart of hearts.

I am constrained, I trust by a sense of duty. You will not hesitate to believe, that neither man's judgment nor personal interest influences me. I am before my Master, as for mercy, so for judgment. In distinct recognition of all the responsibilities involved, this step is taken. Against such implied convictions, you will not, I am sure, insist that I be longer bound by our present official tie. I shall separate from Trinity Church with very painful feelings; from you, who have been to me at all times, friends "good and true," with feelings such as, but for Divine restraints, might prove overmastering. To you, and to the good people who under my ministrations, have "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers," I owe a debt of unpaid and lasting obligation, while I beg that the same may be increased by this conditional grant, for the asking of which my feelings prompt—that I may live in your memories while the memory of you shall dwell in my heart.

In conclusion, I pray you to accept this, gentlemen, as my resignation of the Rectorship of Trinity Church, and that you will allow my official labors in the parish, to be terminated to-morrow morning, my health forbiding more than a single service.—

That unity and prosperity may ever distinguish Trinity Church, and holy love bind together all its people in a peculiar fellowship, which the Holy Ghost may sanctify, will be the constant prayer of

Your friend, and servant, for Jesus' sake.

W. F. WALKER.

To Messrs. G. Davis, D Elston, A. Neely, R. Taylor, O. Jackson, S. J. Lowe, Isaac Dike, H. Warner, C. Holland, Wardens and Vestrymen of Trinity Church, Chicago, Ill.

Chicago, May 22, 1847.

Chicago, 25th May, 1847.

Rev'd W. F. Walker—Dear Sir—The Wardens and Vestry of Trinity Church, Chicago, in replying to a communication from you, tendering your resignation, are saddened by feelings of regret at the approaching separation.

We first present you with copies of the resolutions adopted by the board.

"Resolved, That the Resignation of the Rev'd W. F. Walker as Rector of Trinity Church, be accepted, and that his concluding request therein be granted."

"Resolved, That a Committee of three be appointed to prepare an answer to be made by this vestry to the letter of the Rev'd W. F. Walker, to-day received, communicating his resignation as Rector of Trinity Church."

In the short limits of a letter, it is impossible to take any other than a general view of the varied scenes through which we have passed since our connection as pastor and people, or to do justice to our feelings in view of a dissolution of that connection.

It is now four years since you commenced your ministry among us. It is notorious, that by your untiring exertions, a church lot was obtained from the public authorities for Trinity Parish, and the present edifice erected.

From a very small band of worshippers, with no temple in which even that "two or three" might be "gathered together," it increased to a numerous Congregation, blessed in temporal affairs to such a degree as to warrant the anticipation of a sufficient Church revenue.

During this period, you have ministered to us faithfully at the altar, and we bear willing testimony to your course, as a consistent churchman, while your daily walk and conversation have both exemplified your christian teaching. We have received words of comfort from you in adversity, and counsel in prosperity. In the house, and by the way, we have ever found you in the path of your christian calling; with those who prospered, you rejoiced, and with those who mourned, you have freely mingled the tears of sympathy.

In the exercise of these duties, a minister rightly expects the co-operation of the members of his charge; but we regret that we are compelled to acknowledge the fact, that from some calumny and falsehood have assailed you, and that in you the sad spectacle has been presented to the world, of a minister's usefulness being greatly marred, by those who should have stayed up his hands" and "strengthened the feeble knees." With motives impugned, actions prejudged, and usefulness diminished here, we cannot but coincide in your opinion that "another field is necessary to your official usefulness."

And in parting with you, dear sir, permit us to offer our testimony that you have labored for some loving hearts, and that your labors have not been in vain. We venture the opinion, that had all who have sat under your ministry in this parish, obeyed the dictates of a Christian Spirit in self examination, and in endeavoring to ascertain how far their practices had followed the precepts received, the opportunity of detecting another's errors, would have been lost in reforming their own.

In bidding you farewell, as you depart from this scene of labors, you bear with you our hopes and wishes that you may enjoy enough of this worlds goods to insure peace and a quiet mind "enough to be generous—too much to be poor." That you may find a field where your works of love may be appreciated—where in quietude you may do your Master's will—where your strength may be the weak one's stay—and your riches that better part which cannot be taken from you, till finally, full of years and ripe for the sickle, your spirit shall flee to where the wicked shall cease from troubling, and the weary are at rest, is the wish of Dear sir, with much esteem,

Your sincere friends,

GEO. DAVIS,
D. ELSTON,
Wardens.
A. NEELY,
R. TAYLOR,
O. JACKSON,
S. J. LOWE,
ISAAC DIKE,
H. WARNER,
C. HOLLAND,
Vestrymen of Trinity Church.

Since the above was sent to the press, there has come into our hands the following, from distinguished citizens of Chicago, who, for the most part, were not ecclesiastically connected with Mr. W., which was addressed to him so soon as the resignation of his rectorship, and his determination to leave Chicago became known. The testimony which it furnishes, with the substantial tokens of its sincerity, which, we learn, were offered, in connexion with "the parting salutations," at the "convenient time" which was designated, gives additional confirmation to the opinions we have formed, and ofren expressed in Mr. Walker's favor. Under the circumstances, it is of eminent interest and value.

CHICAGO, June 1st, 1847.

To the REV. WM. F. WALKER:

*Dear Sir*,—The undersigned have heard with feelings of regret, the announcement that you are about to remove from amongst us, to a new home and new associations.

During the years that you have lived and labored in this community, you have deserved and won the high regards of numerous friends, and the undersigned, who name themselves of that number, in common with many others of your fellow-citizens, are unwilling that you should part from amongst them, without some testimonial of their high esteem for your personal worth, and their warm wishes for your future prosperity.

They therefore request that you will designate some convenient time, when it will please you, to receive the partting salutations of your friends.

Sincerely yours,

(Signed.)
H. T. DICKEY,
J. BUTTERFIELD,
J. A. McDOUGALL,
JAMES CURTISS,
B. S. MORRIS,
J. B. THOMAS,
J. J. BROWN,
P. BALLINGALL,
J. V. Z. BLANEY,
W. H. DAVIS,
And others.

## DOMESTIC INTELLIGENCE.

MISCELLANEOUS MATTERS.—A German version of portions of the Prayer Book has been published at Baltimore by Mr. Daniel Brunner. It contains the Daily Morning and Evening Offices, the Litany, the Eucharistic Service, the Forms of Baptism, Confirmation, Burial of the Dead, and Family Prayer. The translator is said by The Church Times to be well known for his scholarship and sound Churchmanship.

At the late triennial Convention of the Reformed Dutch and German Reformed Churches, held at Reading, Penn., a resolution was adopted recommending to the different synods a dissolution of the Convention, and a return to the original mode of communion between the two Churches. Chambersburgh was fixed on as the place, and August, 1850, as the time for the next meeting in case no dissolution takes place.

The "A. B. C. F. M." held its annual meeting this year at Buffalo. Its receipts for the year past have been $233,166, its expenditures $264,783. During the same time it has appointed 18 missionaries, 1 physician, 1 male and 24 female assistant missionaries, most of whom have already gone to their destinations. There are now under its care 26 missions, embracing 96 stations, 140 ordained missionaries, 4 licensed preachers, 6 physicians, 6 teachers, 6 printers, 13 lay-assistants, and 193 females, both married and single. The native preachers and others make the whole number of those under the care of the Board 562. The number of members of the mission-churches is 25,441, and of children in schools 12,600. The printing-presses have executed during the year the amount of 40,451,955 pages.

The Presbyterian fears that the orthodox Congregationalism of New England is still tending to Unitarianism, and instances a candidate for orders recently examined in Massachusetts who denied the doctrines of original sin, a vicarious atonement, and regeneration by the Holy Spirit, and was publicly declared to be as sound as half the ministers of the State. A Professor at Andover was on the examining council.

CONNECTICUT.—On the 11th Sunday after Trinity, Aug. 15th, the Rt. Rev. Bishop Brownell held a visitation of the Parish of Grace Church, Broad Brook.

In the morning, the Minister of the Parish, the Rev. Francis J. Clerc, was admitted to the Holy Order of Priests. The Sermon was by the Rev. A. Cleveland Cox, from 1 Tim. 3 : 13, who also presented the candidate.

In the afternoon the Bishop administered Confirmation to six persons. The Sermon was preached by the Rev. Professor Jackson, from Heb. 11, 13, last clause.—*Calendar.*

WESTERN NEW YORK.—*Rev. Dr. Rudd,—Dear Sir,*—I enclose an account of the proceedings at the Meeting held at Auburn, during the session of the Convention, supposing that the subject was designed to appear formally in your columns.

Yours in the bonds of Christ,

CHAS. H. PLATT.

Sackets Harbor, Aug. 23, 1847.

A sermon on the subject of Education was preached by the Rev. the President of Geneva College, in St. Peter's Church, Auburn, on Wednesday evening, August 18th, and the service was closed by prayers and benediction by the Bishop.

Whereupon, agreeably to notice given, a meeting was held of Clergy and Laity, interested in the cause of Christian Education within the Diocese of Western New York. The Meeting was called to order by the Rev. Dr. Gregory, of Syracuse, the Right Rev. the Bishop of the Diocese was called to the chair, and the Rev. Charles H. Platt was chosen Secretary.

On motion of S. A. Goodwin, Esq.,

*Resolved*, That this Meeting regard with great satisfaction the determination of the authorities of Geneva College to conduct the institution as a Church College, and commend it, as such, to the hearty support of the Clergy and Laity of the Diocese.

On motion of the Hon. C. H. Carroll,

*Resolved*, That in the opinion of this meeting it is incumbent on the Clergy and Laity of this Diocese to co-operate with the authorities of Geneva College, to complete, as soon as may be, the fund of the Hobart Professorship in this Institution, and that a committee be appointed to co-operate with the authorities of the College in raising the desired funds.

Messrs. C. H. Carroll, H. Seymour, S. A. Goodwin, Junius Smith, and the Rev. Dr. Van Ingen, were appointed the committee under this resolution.

On motion of the Rev. Dr. Van Ingen.

*Resolved*, That this Meeting regards with great satisfaction the prospect of a liberal endowment of Geneva College, by Trinity Church. New York, and would respectfully assure that venerable corporation that such an endowment is deemed of vital moment to the best interests of the Church, not only in this Diocese, but throughout the regions it is feeding by emigration, and would be hailed as a boon to this Diocese and the Church.

The above resolutions were sustained at length by the gentlemen presenting them respectively, and by the Rev. Dr. Judd, the Rev. W. D. Wilson, and the Hon. Horatio Seymour.

After remarks by the Right Rev. the Chairman of the Meeting, expressing his approbation of the resolutions, as adopted, the Meeting adjourned.

W. H. DELANCEY, Chairman.

CHAS. H. PLATT, Sec.

## Married,

On Thursday, the 16th inst., in St. Paul's Church, Whitehall, by the Rev. Edward F. Edwards, HIRAM PERNINGTON, of Manlius, Onondaga co., to MARGARET TANNER, of Whitehall.

## Died,

At Astoria, L. I., on Sunday, 12th inst., ELIZABETH, wife of GEORGE C. THORBURN, in the 47th year of her age.

Near Allentown, New Jersey, on the 11th inst., after an illness of four days, of Dysentery and Typus Fever, and in the full assurance of a blessed immortality, Mrs. REBECCA, relict of Rev. Joseph Voorhese, and eldest daughter of Robert Ford, Esq., aged 33 years 6 months and 6 days.

## Notices.

*Protestant Episcopal Tract Society.*—The Annual Election for Officers and Trustees of the Protestant Episcopal Tract Society, will be held at their Depository, No. 20 John street, on Wednesday morning next, the 29th instant, at 9 o'clock

D. HUBBEL HOYT, Sec'y.

September 25, 1847.

### ST. PAUL'S CHAPEL.

On Sunday morning next, a collection will be made in St. Paul's Chapel, for the benefit of the *Protestant Episcopal Tract Society*. The liberality of Episcopalians is solicited to aid the Society with the means of extended distribution called for by Missionaries and feeble parishes.

New York, September 25, 1847.

☞ The Anniversary Celebration of the "New York Bible and Common Prayer Book Society," "Protestant Episcopal Tract Society," "the Missionary Committee of the Diocese of New York," and the Committee on the Education Fund, will be held at the Church of the Ascension, on Wednesday evening, the 29th instant, at 7 1-2 o'clock.

A collection will be made in aid of the funds of the "Missionary Committee of the Diocese of New York."

September 25, 1847.

### GENERAL THEOLOGICAL SEMINARY,

The next session of this Institution will commence on Monday, the fourth day of October next. The students will assemble in the chapel of the Seminary, at half-past 10 o'clock, A. M. And Candidates for admission are requested to present their testimonials to the Dean of the Faculty as early on that day, or previously to it, as may be in their power.

BIRD WILSON,
September 25, 1846. Dean of the Faculty.

☞ A Meeting of the Board of Managers of the General Protestant Episcopal S. S. Union will be held in the Sunday School Room of St. John's Chapel, New York, on Wednesday, 6th October, at half-past 5 o'clock, P. M.

By order,
(Signed,) ANTHONY TEN BROECK,
New York, Sept. 25, 1817. Secretary.

## Acknowledgments.

*Domestic Missions.*—Since his acknowledgment of the 14th Sept., the Treasurer has received the following contributions:

From Monthly coll, St John's, Knoxville, Tenn, 20; Grace ch, Providence, 53 56; St Luke's, Racine, Wis, 11; Christ ch, Greenwich, Ct, half, 10 50; Calvary ch, Homer, W N Y, 4; Zion ch, McLean, W N Y, 3; Grace ch, Cortlandville, W N Y, 2; Grace ch, Petersburg, Va, 22; Christ ch, Guilford, W N Y, 6 27; St Peter's ch, Bainbridge, W N Y, 5 27; St Paul's, Concord, N H, 28 50; Tremont, Ill, 3 06; St James's, Hamilton Square, N Y, 12 70; St John's, Huntington, Pa, 3 50. St Stephen's ch, N Y, 23 02. Total, $208 38.

THOMAS N. STANFORD, Treasurer,
New York, September 21, 1847. 139 Broadway.

*Foreign Missions.*—Since his report of Sept. 14th, the Treasurer acknowledges the receipt of the following amounts:—

From Cyrus Curtis, Esq, for Constantinople, 10; Grace ch, Providence, R I, general, 5; do, Africa, 25; do, China, 25—55; Christ ch, Greenwich, Ct, 10 50; a friend to Missions, 4 50; Ch of the Holy Trinity, Brooklyn, N Y, 100; Sunday school of do, for education of a youth in China, half yearly payment, 12 50. Total, 192 50.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New-York, September 21, 1847

*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums,

From Emmanuel ch, Rev Edwin A Nichols, 1 25; Miss S B Van Wagenen, 3; Miss Catharine Van Wagenen, 2; Miss M W Van Wagenen, 2. Total amount, $8 25.

The New York Bible and Common Prayer Book Society have just published a new edition of the standard Prayer Book, 18mo, of large type—Psalms and Hymns also in large type, in variety of binding, for sale at their Depository.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 21, 1847.

*Protestant Episcopal Tract Society.*—The Treasurer acknowledges the receipt of the following sums, viz:—

From Trinity ch, Rev B I Haight, D D, 60; H D Neal, 1; Zion ch. Rev Richard Cox, 9 27; Miss Catharine and Miss M W Van Wagenen, 2. Total amount, $72 27

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, September 21, 1847.

*Chapel of the Holy Comforter.*—The subscriber acknowledges with pleasure the receipt of $1 12 1-2 cts., from a friend to this Mission, through Floyd Smith, Jr., for the purchase of books for Seamen.

Devotional and other religious books are of great importance to the Missionary in his work—and as the embarrassed condition of the Society renders it impracticable to take from its funds for this object, he feels constrained to look to those who are interested in the spiritual condition of Seamen and Boatmen, to furnish some additional means to supply this existing want.

D. V. M. JOHNSON, Missionary.

N. B. Donations may be sent to Messrs. Stanford & Swords, Broadway.

### To Correspondents.

"S. A.," "G. A.," "Lector," "Auster," "H. S. P.," "K. C.," "B.," we are compelled to lay over till next week,

The third and concluding number of "Nova Cæsarea" is deferred until our next.

## Calendar.

| | SEPTEMBER. |
|---|---|
| 26. | Seventeenth Sunday after Trinity. |
| 29. | St. Michael and All Angels. |
| | OCTOBER. |
| 3. | Eighteenth Sunday after Trinity. |
| 10. | Nineteenth Sunday after Trinity. |
| 17. | Twentieth Sunday after Trinity. |
| 18. | St. Luke the Evangelist. |
| 24. | Twenty-first Sunday after Trinity. |
| 28. | St. Simon and St. Jude the Apostles. |
| 31. | Twenty-second Sunday after Trinity. |

## Advertisements.

LINCOLN'S LIVY.

D. APPLETON & CO., 200 Broadway, have just published, Titus Livius. Selections from the first five books, together with the twenty-first and twenty-second books entire. Chiefly from the text of Alschefski. With English notes for schools and colleges. By J. L. Lincoln, Professor of Latin in Brown University, with an accompanying Plan of Rome, and a Map of the Passage of Hannibal. One vol. 12mo. Price $1.

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## TRACTS FOR THE SEASONS.

NO. CXXXVII.

The Gospel enforces the absolute necessity of Christ's mediation to man's salvation by urging to *faith in Him* as the great cardinal principle, without which there can be no evangelical religion, and whence practical piety and morality must have their rise, and derive their worth and excellence.

Faith may be considered as a mere act of the mind—its assent to moral demonstration. A man believes there is a God: he has faith. He believes that Jesus Christ lived, and taught a holy and true religion: he has faith. He assents to any truth of the Gospel: he has faith. In these circumstances, however, his faith, though real, may be but partial. He heartily assents to all the truths of Scripture—to the personality and divinity of the Son and the Holy Ghost; to the atoning sacrifice of Jesus; to the possibility of salvation only through Him; to the necessity of renewal by the Holy Ghost, and the aiding and sanctifying influences of His grace, as a remedy for man's native corruption and weakness; to the divinely established agency of the Church in the great work of sanctification and salvation; in short, to the whole Gospel scheme. Here his faith is real, and in reference to its *objects*, full and sufficient; but in reference to its *effects* and *influence*, it may be dead. He makes this faith a principle of holy living. It purifies his heart, interests his affections, and regulates his life. Believing in the existence of God, he loves and serves Him. Acknowledging the atonement of Jesus, he relies on that only for divine acceptance, and earnestly endeavors to fulfil the conditions on which its benefits depend. *Believing*, he *feels* and *owns* the necessity of the Spirit's operations. His belief in the Holy Catholic Church becomes operative, by his devotion to the faithful use of the means of grace and salvation therein provided, and to walking in those commandments and ordinances of the Lord which prescribe the course of religious and moral obedience whereby the members of the Church are to sustain its holy and heavenly character. A deep and humble sense of the imperfection and unworthiness of his best services, makes him cling, as his only hope, to the all-sufficient merits of his Divine Advocate with the Father.—His faith now becomes the "true and lively faith" contemplated by our twelfth article of religion, as opposed to the dead faith which the apostle declares to be of none effect. And it is in this its "lively" character, working by love, that it is exalted, through God's mercy in Christ, into an accepted condition of justification and salvation.

In reference to both God and man, this evangelical faith embraces, as a fundamental fact, a covenant into which the Former has graciously entered with the latter, Jesus Christ being the Mediator between the parties. By virtue of His atonement for the guilty race which He represented, God the Father is pleased, in infinite condescension, to enter into an engagement, that if man perform certain conditions, He will extend to him certain privileges and rewards. This is a renewal, in part, of the gracious state in which man was placed before his fall. As, however, by that unhappy change, he violated the first covenant, and rendered himself totally unfit to be again treated with on the same terms, *this* covenant provides for the acceptance of the Redeemer's merits as a counterbalance to man's want of merit, and to the unavoidable imperfection of his services, provided they be sincere, and rendered with true faith in the Redeemer; while it also ensures grace to confer ability for performing such service.

These considerations should lead every serious person to inquire how he is to avail himself of the benefits of this Gospel covenant—what he is to do to be saved. Christ replies, "He that believeth and is baptized shall be saved;" and His inspired apostle, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Here, in addition to the faith working by love, which is the leading condition of salvation, and the repentance which is the first operation of true faith, and whence, if genuine, will flow the whole current of its practical holiness and virtue, baptism is named as a required step in man's path to heaven.

What this is, and what light Holy Scripture throws on it, in this its high spiritual character, and everlasting moment, are deeply interesting inquiries vested with all the importance which God's authority can give.

The very use of the terms baptize and baptism, without qualification, clearly points to their true meaning. They were terms in common use. It is obvious that our Lord and His apostles would use terms in their generally received sense, unless they clearly intimated, or positively expressed, some other meaning. The etymology of these words immediately conveys the idea of external washing or cleansing. They were used by the Jews to denote a rite wherein, by the use of water, proselytes were received into their religion; and they are applied by St. Paul to various ceremonies of the Mosaic Church, in which sprinkling or ablution with water was used. The use of water, therefore, it is obvious, must have been intended by those terms, when they appear without any qualification to alter their sense. To attach to them a merely spiritual sense, is to take unwarrantable liberties with God's word—such as, in their consequences, would undermine the whole Christian system.

In the practice immediately growing out of the precepts respecting baptism, we see additional and conclusive evidence, that it is an outward and visible ordinance, requiring the use of water. "As they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And they went down both into the water, both Philip and the eunuch; and he baptized him."—"Then answered Peter, Can any man forbid water, that these should not be baptized? And he commanded them to be baptized in the name of the Lord."

Indeed the very circumstance of the commission to baptize being given to men, is proof that an external rite must have been intended. To suppose nothing but a spiritual operation to be designed by baptism, involves the absurdity (to speak its best character) of supposing men authorized to do what is the prerogative of God alone—to impart the influences of divine grace. Men may be commissioned to perform an external act, which God may bless with His grace; but they would not, surely, be commanded to give that grace. But they were commanded to baptize: therefore baptism must include an external act to be performed by men; or, in the language of the Church catechism, its "outward visible sign or form is *water*." Respecting the mode of applying the water, as the Scripture is silent, we properly infer that that is not material.

At the institution of Christian baptism, our Lord made it the means of admitting men into His religion—Go ye and teach—or in stricter conformity with the original, make disciples of—all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In a previous conversation with a ruler of the Jews, He had connected being born again of water with that spiritual regeneration without which a man cannot enter into the kingdom of God. In conformity with the principles thus divinely established, the Scriptures declare that as many as have been baptized into Christ have put on Christ; that is, adopted His religion, with all its obligations and privileges. The apostles, in addressing whole churches, that is, whole bodies of baptized believers, refer, in very strong terms, to the great and precious spiritual and eternal privileges and blessings which were theirs, as such, while at the same time, they often reprimand them for grievous stains on the Christian character of many of their members, and even of their members generally. This clearly shows that these privileges and blessings were theirs, not for their personal holiness, but by virtue of their union with the Church or body of Christ, and their consequent admission into the covenant of grace; and therefore were theirs, not as necessarily involving all their happy consequences, but as blessings and privileges secured to them by the compact which laid on them the reciprocal obligation to perform required conditions. This union with the Church, and admission into covenant, is set forth in Scripture as effected by baptism. Hence the high and important rank which the Bible gives to that holy sacrament among the means and conditions of grace and salvation.

And herein the Church shows her wonted fidelity to the Gospel which gives her her charter, and commits to her care its inspired books. She makes baptism the means whereby a man becomes "a member of Christ"—that is, of His Church—"the child of God, and an inheritor of the kingdom of heaven;" and whereby we who are "by nature born in sin, and the children of wrath, are made the children of grace." That is: By baptism we are admitted into that covenant with God in Christ, wherein, on condition of our faith, repentance, and obedience, which, in themselves, are nothing worth, and which have no promise made to them out of the covenant, the pardon of our sins, the directing, aiding, and sanctifying influences of the Holy Ghost, and our everlasting salvation through the merits of the great atonement, are promised and pledged to us. And in the sense of this change from our state of nature to a state of grace, the Bible, primitive Catholic antiquity, and the standards of the Church, apply to baptism the expressive figurative term *regeneration*. By our natural birth, we are brought under the curse. By this spiritual birth, we are made heirs of great and precious promises. And as God, in our natural birth, vouchsafes us the needed natural endowments for growth and maturity in the intellectual character with which he has been pleased to impress our nature; so, in our spiritual birth, are we blessed with the supernatural endowments requisite for growth in grace, and maturity for heaven. As in nature, however, so in grace, the endowments of which we are born heirs, are to be properly cherished, fostered, and used by ourselves, if we would that our birth prove an ultimate and permanent blessing. In each, the alternative is dreadful beyond conception.

Hence the solemn obligation and infinite importance of the conditions of the evangelical covenant. These, in the summary which the Church has drawn from God's law, are—that we "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that, by God's help," we will "not follow nor be led by them;" that we "believe all the articles of the Christian faith, as contained in the Apostles' Creed;" and that, "by God's help," we will "obediently keep" His "holy will and commandments, and walk in the same all the days of" our "life."

With reference to these its conditions, as ample and interesting ground of practical application, to the divine authority which established it, to the blessed privileges attached to it, and to the momentous and salutary responsibility in which it involves its subjects, let Christian baptism occupy the awakened and serious attention of all who have not received it. A candid examination of Scripture, our only rule of religious faith and practice, must, I think, satisfy them that baptism is clearly enjoined, and ranked as a cardinal Christian duty; and that, not merely in a figurative or spiritual sense, but with the due use of water for its outward visible form and sign. The power of God to impart the greatest efficacy to the humblest means, will not be questioned by them. As becomes, then, humble and unworthy dependents on the grace and mercy of their Heavenly Father, let them put to silence all the difficulties and objections of the natural heart, and seek that grace and mercy in the way of God's own appointment. With "repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament," let them come to baptism for admission into covenant with God through Christ, with all its great and precious spiritual and eternal privileges.

And they who have been received into that blessed and holy covenant, should "heartily thank our Heavenly Father that He hath called" them "to this state of salvation through Jesus Christ our Saviour." They should very diligently and devoutly "pray unto God to give" them "His grace, that" they "may continue in the same unto" their "life's end." Be their exalted character as members of Christ, children of God, and inheritors of the kingdom of heaven, ever in their minds as an incentive to duty, and a solemn and effectual monitor of their obligations, and responsibilities. For their fulfilment of these be they, in the true faith of the Gospel, and with true penitence, humility, and devotion, constant in application to the means of grace which God has established in His Church. In faithful improvement of the ability to will and to do, wrought in them by the good pleasure of God the Holy Ghost, let them give unfaltering diligence to make their calling and election sure, and to walk worthy of their vocation, by doing their duty faithfully in the states of life to which it pleases God to call them, and working out their salvation with fear and trembling. Then, faithful members of Christ, His atoning mercy will be applied to them, His grace will be extended in aid of their weakness, and His merit remedy their unworthiness. Affectionate and obedient children of God, they will find Him indeed a loving Parent, the Father of mercies, and God of consolation, Who will receive their sincere, though it be necessarily imperfect, homage, pardon their failures and lapses, be their Guide and Support under all the difficulties and trials, and their sufficient Comfort in all the sufferings of their pilgrimage. Inheritors of the kingdom of heaven, theirs will be the happy lot, after all the cares, troubles, disappointments, and labors of life, to rest in the bosom of their God, and enjoy the everlasting favor of the Father, the Son, and the Holy Ghost, who graciously counselled for their redemption and salvation; and in Whose name, as the Holy, Blessed, and Glorious Trinity, they were admitted into the sure and everlasting covenant, in which they "were sealed with that Holy Spirit of promise, which" was "the earnest of" their "inheritance, until," at "the redemption of the purchased possession," that inheritance was made theirs eternally, unto the praise of "His glory" Who redeemed them unto God by His blood.

B. T. O.

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From the Calendar.

## A FEW DAYS AT NASHOTAH.

NO. III.

THE DAILY ROUTINE.

The whole plan of the Institution is indeed one eminently adapted to the wants of our country. The trifling expense of education here renders it accessible to many who would be debarred from our other Colleges. The plan, too, of taking students at any stage of their progress is a new one. It unites all in one brotherhood, from the Graduate of foreign Universities to the untutored Indian, who, when he enters the Mission, is unacquainted even with the rudiments of the English language. No preparation is required for admission, except that which is of the heart and the spirit. None need therefore be ashamed of his ignorance, or for this cause draw back. Here he will be taught to supply the deficiences of his early days, and with patient toil be disciplined year after year, until he is able himself to become a teacher.

It inculcates too, so thoroughly a spirit of self-denial. The candidate is thus prepared to endure hardness, and amid his wearing labors in this western wilderness he feels that nothing new has happened to him, for the lesson was ever inculcated that thereunto was he called. We might, too, speak of him who is the Head of the Mission—who, having a home of refinement and elegance, has for six years labored amid difficulties and trials which nothing but his calm decision and indomitable energy could have surmounted. We might tell how his own worldly means have been thrown into the common stock, "not saying that aught of the things which he possessed was his own"—how his nights have often been spent by the bedside of the sick settler, when the morning was to summon him, not to rest, but to a toilsome journey of miles on foot that he might preach the Gospel to the scattered dwellers in the forest—how his clothes, and in the depth of winter, even the blankets from his bed, have been shared with the members of the Mission—how in short he has endured every self denial from which a carnal nature prompts us to shrink—not from a spirit of asceticism, but because he realized that nothing was too dear to be sacrificed for this great cause. But we forbear, because we know that he himself would shrink from disclosures like this, leaving what he has done in secret to be judged and rewarded by Him who seeth in secret.

We would merely remark, that he has infused his own spirit into the Institution, and we would ask, whether in this day of self seeking and ease, such efforts should be looked on coldly by the Church, and with fields whitening around them for the harvest, the members of this Mission shall be crippled year after year, and the triumphs of our faith be held back because their brethren at the East will not give of their abundance to furnish the armor without which the young soldier of the Cross cannot be arrayed for the battle.

At Nashotah the history of a single day will convey a correct idea of the routine of the year. I return therefore to our narrative, at the beginning of the second day. At 5 A. M. I was awakened by the bell, which hung from a lofty oak tree. At this hour the students are expected to rise. At six, another ringing of the bell called to prayers at the Chapel. In accordance with the notice given by Mr. Breck the evening before, the Holy Communion was administered, and only the Communion Service used at this time. They began the custom of having the Holy Communion on Thursday mornings, at a time when the members of the Mission were generally scattered through the country on Sundays. Since the ordination of the last class however, a number of the stations where lay readers were employed have been filled by Clergymen, and the students are now more at home than formerly. They continue however to have the Communion every Sunday, Thursday, on all Saint's Days, and Holy Days, and the days after the prominent Festivals, for which a Preface has been appointed. The members of the Mission however, are left at liberty as to the frequency of receiving.—On this occasion, when the Offertory was read, some bank bills were placed in the plate by one of the students. This Mr. Breck informs me was a donation they had lately received. All such are offered at the Altar previously to being used.

The Morning Prayer was said at 9. This takes place at this hour on Thursday alone, in consequence of the Morning Communion. On all the other days, the Morning Prayer is at 6, A. M.

At 12 each week day a Litany is said. For these occasions, except on Wednesday and Friday, when the Litany of the Church is used, special services have been prepared, which have been approved by the Bishop. The attendance on this Service is voluntary, but the members of the Seminary are divided into three courses, who attend by turns, so that each one is present twice a week. These Services, which are simply domestic prayers, seem to be composed in the spirit of early and better times, and imbued with the deepest spirit of devotion. As a specimen, we copy a part of that for Monday—"A Litany* to the Holy and Undivided Trinity"—to show in how affecting a manner it brings in review before the mind every portion of our Lord's life:—

"For Thy miraculous conception by the Holy Ghost, and Thy humble birth from the Virgin Mary:

*Response. Our souls do magnify Thee O Lord.*

For Thy meek subjection to Thy parents in the meanest offices of private life: and for Thy condescension to the form of a servant, though Thou wert Lord of all:

*R. Our souls do magnify Thee, O Lord.*

For Thy fasting and atonement in the desert; for Thy mildness and benignity in conversation; for Thy heavenly doctrine and glorious miracles;

*R. Our souls do magnify Thee, O Lord.*

For the compassionate tears which Thou sheddest over Jerusalem; for the humble washing of Thy disciples' feet, and for the glorious institution of the blessed Eucharist:

*R. Our souls do magnify Thee, O Lord.*

For Thine agony and bloody sweat in the garden of Gethsemane; for thine entire self-denial and absolute submission, not only to the will of Thy Father, but even to that of Thine enemies;

*R. Our souls do magnify Thee, O Lord.*

For Thine incomparable patience in the violence and outrages of Thy persecutors against Thy Sacred Person; for Thy wonderful silence whilst they falsely accused and unjustly condemned Thy innocence;

*R. Our souls do magnify Thee, O Lord.*

For Thy perfect resignation whilst they shamefully stripped Thee and cruelly scourged Thee; for Thy admirable meekness whilst they crowned Thee with thorns and forced Thee to carry Thy Cross; which was laden with the sins of the world;

*R. Our souls do magnify Thee, O Lord.*

For Thy immovable constancy whilst they fastended Thee to the Cross, piercing Thy blessed hands and feet with nails, and giving Thee vinegar and gall to drink!

*R. Our souls do magnify Thee, O Lord.*

For the infinite compassion and forbearance of Thy spirit in excusing their sin and praying Thy Father to forgive them, even in the extremity of Thy tortures;

*R. Our souls do magnify Thee, O Lord.*

For Thy glorious resurrection from the grave, and triumphant Ascension into Heaven; for sending Thy Holy Ghost to abide with Thy Church forever, and promising to be with us Thyself to the end to the world:

*R. Our souls do magnify Thee, O Lord."*

At 5 P. M. we again assembled for Evening Prayer. To my mind there was a solemnity in the Service greater than I have often felt beneath the lofty arches and fretted roof of some magnificent Cathedral. Without all was stillness.—Scarcely a ripple disturbed the lake, or a breeze stirred the leaves of the old oak trees above us. The only sound heard was the swell of the organ, and the anthem raised by manly voices, as it was borne over the old Indian grave, and floated through the glades of the forest. Around one were kneeling together, Americans, English, Irish, Swedes, a Dane, a Norwegian, a convicted Israelite, and the dusky sons of our own forests. Of the latter there are now three at the Mission, two of whom on this occasion, were members of the choir. They came scarcely acquainted at all with our language, which had to be learned before they could commence their studies. One of them has been four years connected with the Institution, and is expected in about four years more to be ready for Orders, and thus able to return a teacher to his tribe. This is the principle of the Institution—to let each one on leaving it return to his own countrymen in the territory.

These Indians are Oneidas from the Mission of Mr. Davis on Duck Creek, where a flourishing Church has been formed, and a system of discipline adopted as strict, and far more efficient, than that introduced by the Jesuits. The Indians, in their own figurative language, have bestowed on Bishop Kemper a name signifying *The Keeper of the Word*, and on Mr. Davis that of *The Clear Sky*. When the late Convention of our Church was held at Milwaukie, four Lay Delegates from the Oneidas appeared and took their seats. They walked the whole distance from the Mission, the last day travelling 45 miles. On the evening that the Convention closed, a resolution was passed expressing the gratification of its members at the presence of their Indian brethren; which being explained to the Chief, he rose with the interpreter, and replied in his own tongue in a short speech, which even when heard as a translation, showed the point and sense which has always marked the addresses of our Indians. We believe, however, that it is the first time the voice of one of our aborigines has been heard in the Councils of the Church.

But to return to the routine at Nashotah. At 9 P. M. they meet again for family prayers, though attendance on this service, like that at noon, is voluntary. Thus it is that they continue "instant in prayer," endeavoring to sanctify each portion of the day, and in this distant wilderness, which a few years ago the foot of the white man had scarcely trodden, to keep the fire perpetually burning on the altar.

On sunday at 6 A. M. is a special service which has been prepared with the consent of the Bishop, and adapted to the wants of the members of the Mission. For the public worship during the rest of the day, the regular services of the Church are of course used. On this day the Chapel is filled with the settlers from the neighborhood, and exclusive of the members of the Mission, has 45 communicants. This building, however, is not to be used much longer for a Parish Church. About half a mile distant, a portion of ground has been purchased, on which one is to be erected. The rest of the ground has been solemnly consecrated by the Bishop as a burial place for the members of the Church. No one indeed can travel through the far West without seeing the necessity of something of this kind to impress upon the inhabitants a respect for the mortal remains of their friends. We see graves scattered by the way-side and in the fields, where in a few years there will be no record that any are awaiting the resurrection. They need something to remind them, that precious in the sight of the Lord are even the bodies of his saints.

During the last year the members of the Mission had 17 stations for preaching and lay reading, within a circuit of 30 miles. Several of these have since been permanently filled by the last class ordained. Among the Norwegians, (of whom there are 19,000 in the territory,) I believe there are two parishes and nine stations, and it is hoped that before long arrangements will be made by which this entire body of Christians will conform to the Church. The students act as lay-readers and catechists. When, from the scattered situations of the settlers, they cannot form Sunday Schools, they go from one log cabin to another, every where catechising the young, sowing the good seed of the word, and thus "seeking for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever." It is in this way that they are enabling the Church to pre-occupy the territory.

On Saturday afternoon those who are thus employed disperse to their posts, walking often the distance of 16 miles, and returning on Sunday evening or Monday morning. Mr. Breck has at times walked 30 miles, to the extremity of their Mission. Formerly he was accustomed every summer to depart with his assistants on a tour for a month, carrying their tent and encamping at night, that he might thus visit every portion of the field allotted them. The multiplication of Clergy, however, now renders this unnecessary. Their journeys are shorter, taken with their knapsacks on their backs, while the filling up of the country with settlers ensures them some place of rest at night.

*Meals.* At 7 they assemble for breakfast—at a quarter past 12 for dinner—and at 7 P. M. for tea. Formerly the cooking was obliged to be done by those connected with the Mission. This necessity, however, has now ceased; a regular cook, (a colored man) has been employed, by whom the duties of this department, (baking excepted,) are discharged.

*Hours of study and labor.* In winter time the hours of study and recitation are from 7 A. M. to 12, and from 7 P. M. to 10 P. M. In the afternoon they labor from 1 1-2 to 5 1-2. In January and February the hours of labor are reduced to two. In vacation, (from the middle of June to the middle of August,) when their studies are suspended, they labor 8 hours a day. During August leave of absence is granted to one half the students for a week, and then, on their return, to the other half for the same length of time. By this arrangement a sufficient number are retained at the Mission to carry on its labors.

Each has his separate room where the utmost cleanliness and neatness are seen. Candidates for Holy Orders study in their own rooms; the others mostly in the school room, under the direction and in the presence of the Rev. Professor, that he may render them assistance when necessary.

I have been thus particular in giving, as far as possible, a correct and minute account of the arrangements of the Mission, because it is a new feature in our Church, and one which is daily exciting more interest at the East. As is the case with every new enterprise, mistakes have been made, which the officers of the Institution are endeavoring gradually to rectify. They feel that every year they are gaining experience and rendering the Mission more efficient.

*What then has the Mission already accomplished?* It has been a centre influence which has been felt over the whole territory. Through its instrumentality, congregations have been gathered in many places, and in this diocese alone is the Church doing any thing to keep up with the population—to afford its Offices to our brethren from other lands, before they have wandered into the numerous sects which are peculiarly rife in a new country. It is for this reason that Wisconsin is now—in the very year in which its Primary Convention is held—actually stronger in Church influence than most of the Dioceses of the West which have been organized for years. The very first class which left Nashotah during the last Spring, furnished seven Clergymen to the Diocese. Two of them, Messrs. Keene and Ingraham, are laboring with zeal and success to build up two new Parishes in the rapidly growing city of Milwaukie. Another has a Parish formed from our people who have emigrated from the East. Another has gathered an interesting Parish of English settlers. Another has taken the place of Mr. Davis among the Oneidas, as his health required for a time change of climate. Another, Gustaf Unonius, a Swede, is now laboring among his own Scandinavian brethren at Pine Lake, where he has a thousand persons under his charge, among whom are 250 communicants. Another, Dr. Johnstone, of whom I have before spoken, though he remains at the Mission, has 3 stations at which he officiates.

These too were all men fitted for the West—trained to endure hardness—and for years familiar with the field on which they have entered.*

"You cannot"—said a layman of the Diocese to me—"you cannot exaggerate the self-denial of the Nashotah Clergy." And so, if the Church supports this Institution, will it be year after year. Such will be the sons she will ever send forth.

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*From Dr. Berrian's excellent Manual "Enter into thy closet," p. 56.

*One of the most common charges against the Institution is, that the doctrine of the *celibacy of the Clergy* is inculcated. We take, therefore, this opportunity to deny it. Such is not the case. The only foundation for the story is, that a student upon joining the Institution, pledges himself not to form any engagement with reference to matrimony during his union with it. The moment he is ordained he is of course left free to do as he pleases. We believe there is no one acquainted with the state of things in some other Seminaries of our Church but must feel, that it would be better for the students if they were under the restriction of this rule. If there was less visiting there would be more theology.

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MRS. OKILL having announced in her School Circular, July 10, 1847, a departure from what has been, for many years, the *School Term* of her establishment,—taking for it the period between Sept. 1st and June 30th, instead of as formerly, from Sept. 15th to July 31st,—here presents, to the parents and guardians of her pupils, the following reasons for it.

1. The custom among some heads of families of spending, with their children, a part of the summer in the country, which, formerly limited to a few, and confined to a short period, is now almost general, and extends in many cases, through the entire months of July and August, has, with it, introduced corresponding modifications in domestic and business relations of all kinds; and in none have changes, to meet the salutary habit, become more indispensable than in school arrangements; in the well-working of which so much depends upon keeping the classes together, to attain through instruction, and to promote a healthful emulation.

2. The *necessity* for a systematic and uniform course, presenting to the mind of instructor and pupil equally a character of oneness, in which a well defined goal must be reached before completeness can be attained, is in no department of life more urgent than in that of instruction. Without this characteristic, education looses its chief end: *the establishment of orderly habits of mind and body, and the faculty of bending, at pleasure, the powers of each to the will.* How far unbroken attendance upon school duties, until their completion, must tend to fix these habits, and to prevent the formation of their opposites, and particularly to the one most fatal to the comfort of the individual as well as of others—*desultoriness*—need not be insisted on with any well-informed person.

3. The bond of sympathy between instructor and pupil, which, although to some it may seem of minor consideration, is of truly great importance, both to moral and intellectual development, is greatly strengthened by the two remaining together during the entire course. If the pupil knows she may be taken from school at any moment, and the instructor has the same prospect, the one is kept in a state of mind the least teachable, and most unfavorable to steady application, whilst the other is as naturally rendered anxious, lest the sole reward that can compensate for the wearisome toil of teaching, the consciousness of having been instrumental in fulfilling the hopes of parents, by presenting to them a well trained mind, may unthinkingly be snatched away when nearly earned.

No. 8 Clinton Place, New-York August 5th, 1847.

☞ School will be opened Wednesday, Sept. 1, 1847.

August 14—7t

RYDAL MOUNT SEMINARY FOR BOYS,
CHARLESTOWN, MASS.

FEW of the delightful mansions for which the vicinity of Boston is distinguished, are possessed of more attractions than the one which has been secured for this Institution. It is distant but ten minutes' walk from the central part of the City of Boston, whilst the extensive grounds around it, abounding in fruit and shade trees, impart to it the united charms of elegance and seclusion.

The course of instruction will include every branch which pertains to an accomplished education. Special attention will be given to the formation of manners, which are the result of habits rather than precepts. The pupils, with their Teachers, are regular attendants at St. John's Church, (Episcopal.)

The health of the pupils is most carefully attended to—the regular exercise—the abundant and wholesome food—and the salubrious situation of the School, are the main causes which conduce to this end, and are found so effectual that the advice of a physician is scarcely ever required. The INSTITUTION is abundantly furnished with all "appliances and means" which may conduce to the amusement and recreation of the boys, out of school hours Gymnastics, Gardening, &c. &c., form a portion of their more atheletic occupations; while for stormy weather, and in-door amusements, every facility is offered for making the time pass in such a manner as to keep the powers of the body and mind in constant and healthy exercise. The whole establishment is made to resemble, as nearly as possible, a large, well regulated family.

Pupils are received at any age over eight years. It is preferred to have them sent at as early an age as convenient, in order that they may receive the full benefit of the course of instruction and moral training pursued in this establishment.

Boarding and tuition in the English branches and the Classics, per year, $200.

A long list of References, of the highest respectability, in Boston and the vicinity, may be seen by any who are disposed to patronize the School.

Circulars may be seen at the office of The Churchman.

T. B. CLOUGH, *Principal.*
E. W. ABBOTT, *Superintendant.*
Rev. WM. WITHINGTON, *Teacher of the Classics.*
F. B. CASAS, *Teacher of Spanish.*
A. AURAY, *Teacher of French and Drawing.*
Mrs. LOUISA PATTERSON, *Matron.*

June 26—3m

SKIFF'S PATENT METALIC SARCOPHAGUS,
OR AIR TIGHT COFFIN.

THE attention of the public is invited to this important discovery and improvement, in which the Patentee has succeeded in producing, by a combination of metals, an indestructable material, applicable to the formation of Coffins, Boxes, &c., for the preservation of animal or other perishable substances.

Cast and wrought iron having proved incapable of being made air tight for any length of time, and liable to rapid oxidation, the experiment of galvanizing with zinc was resorted to and for some time excited considerable attention in Europe, but like every other attempt of the kind resulted in a failure; it is now considered of little value for that purpose, and is entirely useless in our climate of extreme heat and cold. It is confidently believed, that this is the only material possessing strength to resist the atmospheric pressure when exhausted, and durability to give it any advantage over the ordinary Wooden Coffin.

The materials of which the Coffins are composed being impervious to air, the body should be immediately deposited and heremetically enclosed; the air can then be exhausted and the subject preserved for an unlimited time with perfect security against contagion, even from smallpox or any other malignant disease. The necessity for immediate interment is entirely obviated, as it can remain without the possibility of any unpleasant effluvia being emitted, affording an opportunity for absent relatives and friends of participating in the performance of the last solemn duties to the deceased.

It also admits of its being transported from any one part of the Country or Globe to any other, either by sea or land, and when deposited in its final resting place, it can at any time be readily recognized, and not liable in the breaking up of Cemetries or removal of the dead to be scattered abroad. When placed in a vault it can at all times be visited without any unpleasantness but such as may arise from sympathy; thus accomplishing with little or no increased expense what for past ages has been attempted in vain. By economy in finishing, the price of the Sarcophagus will be so reasonable as to place it within the reach of all classes who are desirous of preserving the remains of their friends from rapid decay, and from being mingled with that of others. Boxes for the preservation of fruits, water tanks, pipes, and indeed every other description of work to which iron is applied in exposed situations, can be made of this composition at a very trifling additional expense to that in ordinary use. Samples will be ready and may be seen on Monday next at No. 20 Canal street, near Broadway, and at Damerest & Munn's, No. 2 Wall street, corner of Broadway.

August 21. 6t. EDWARD DOYLE, Agent.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No 152 Washington street, Brooklyn, L. I.,
Miss HELEN M. PHELPS, Principal.

THIS Seminary will be re-opened on the 1st of September, for the reception of pupils. A limited number of young ladies will be received into the family of the Principal as boarders.

Parents from abroad are assured that every attention will be paid to the comfort and improvement of those committed to her charge. A long experience in the management of young persons, and being aided by skilful Teachers and eminent Professors, the public are appealed to with confidence for patronage.

As reference, application may be made to Mr. and Mrs. Willard of the Troy Female Seminary, with which the Principal was for several years connected as one of the Teachers. For further particulars apply to the Principal personally, or by letter.

September 4—tw8

THE COLLEGE OF ST. JAMES,
Near Hagerstown, Maryland.

THE next Session of this Institution will open on Monday, October 4th—at which time the students in College and in

THE GRAMMAR SCHOOL

should punctually attend. All the usual classes in the Collegiate and the Preparatory Departments are fully organized. Application for further information, or for the admission of Students, to be made to

JOHN B. KERFOOT, Rector.

P. S. A Boarding-house for the accommodation of parents and others visiting the College will be opened on October 1st, immediately adjoining the College grounds.

August 14—8t

ST. PAUL'S COLLEGE AND GRAMMAR SCHOOL at College Point, Long Island, will re-open on Monday, October 4th. All applications for the admission of students to be addressed to J. G. Barton, Rector of the College. August 28.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
*No. 54 West Twenty-first street, New York.*

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

July 17—tf

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May 22—tf

ORGANS FOR SALE—St. Mark's Church Organ. Inquire of the Sexton, Mr. Disbrow.
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July 17—yl

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THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

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Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

MISS SAGAR AND MISS BALLOW'S SCHOOL for Young Ladies, will be re-opened on Monday, the 13th of September. 10 Albion Place, Fourth street.

September 11.

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